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ON RUSSIAN PROVERBS, AS ILLUSTRATING RUSSIAN MANNERS AND CUSTOMS.

BY THE REV. J. LONG.

94119

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THAT Proverbs are deserving the attention of a literary society is a truth now generally admitted; they express the law written on the heart, they are the hieroglyphics of the masses, the coins of antiquity; they picture out the *juventus mundi* or youth of the world, they preserve the memory of events and usages which would otherwise have perished for ever; the hoar of ages is on them. Isaac D'Israeli, in his 'Curiosities of Literature,' has well said, "Proverbs existed before books, they give a deep insight into domestic life, and, although they are no longer the ornaments of conversation, they have not ceased to be the treasure of Thought,"—and this in spite of Lord Chesterfield's denunciation of them as vulgar.

A residence of 30 years in India impressed me deeply with the utility of Proverbs as instruments for conveying instruction to youth and adults, and a two years' residence in Russia made me acquainted with the rich treasures of this kind deposited in that country, from which I have brought 25,000, which I am utilising, along with Oriental Proverbs, in the preparation of a book to illustrate Scripture by oriental emblems and proverbs, a subject so interesting to the young and the masses.

RUSSIAN PROVERBS LITTLE KNOWN.

Russian proverbs, though perhaps the richest in Europe in originality and wit, exceeding in this respect the Spanish, are little known. Bohn ignores them, so does Trench; and Kelly, in his 'Proverbs of *all* Nations," does not quote even one. What would Erasmus not have given had he had access to such a storehouse!

The reason mainly is that Russian proverbs, like the Russian people themselves, are strangers to Europe; —two of Europe's greatest events, the Crusades and the Reformation, had no effect on Russia—Russian Proverbs are buried in a language one of the most difficult on the face of the earth; the difficulty of translating proverbs generally, arising from their love of rhythm and alliteration, is peculiarly great in the Russian, for the Russians, as semi-orientals, are a very poetic people, and express their proverbs in a metrical form.

I believe I have the honour of being the first to publish a translation of select Russian proverbs in Calcutta, in 1868. Mr. Ralston, in the 'Quarterly Review' for October, 1875, has given an admirable article on the subject.

As the Russians are becoming our neighbours in Asia, it is of great importance to be acquainted with their Proverbs as an index to their national mind.

RUSSIAN WORKS ON PROVERBS.

No people have more diligently investigated their folk lore and proverbs than the Russians. Peter the Great valued them, and the great Empress Catherine

herself compiled a selection of Russian proverbs, remarking that "they point sense and strengthen speech.' Foremost among Proverbioligists are Dr. Dahl, of Moscow, who published in 1862 a classified collection of more than 25,000 Russian proverbs, and proverbial sayings; and Snegiref, who has, in 1831–4, in four volumes, the 'Russians in their Proverbs,' written a most interesting analysis and disquisition on the origin, antiquity, and signification of these coins of the people, in relation to anthropology, history, with parallel ones from European proverbs.

Dahl, in his great Russian dictionary, has set an example worthy of imitation in other languages, viz., illustrating the words by quotations from proverbs, not like Dr. Johnson from books. He has well said, to know Russian proverbs is to know the Russian language, and a nation's proverbs form its popular code of laws.

ORIGIN OF RUSSIAN PROVERBS.

The connection of Russia with Constantinople and its Greek form of Christianity, has introduced many Greek proverbs into Russia, as it has many letters of the Greek alphabet into the Russian Alphabet.

The majority of Russian proverbs originated during the rule of the Tátás in Russia, when the sacred fire of knowledge was transmitted from father to son in the form of proverbs and short sentences; in the cold of winter, called mother dear, the people assembled round the stove and kept up the memories of proverbs.

The influence of the Normans and Germans in

Russia introduced many proverbs, but though many English as well as Dutch words were introduced into Russia, yet English proverbs were not transmitted with them.

Many Russian proverbs are similar to those of other European nations, and illustrate "the many diversities of form which the same thought assumes as expressed in different times and by many distinct races of men." Here are a few examples.

"The voice of the people the voice of God.
One hand will wash the other.
You catch fish in troubled waters."

Still in the main Russian proverbs, like the Russian people, indicate an Asiatic origin; the Slavs kept to the East of Europe and formed a link between East and West.

Latin, which worked itself into the dialects of Western Europe, has left few traces in the Russian either in words or proverbs.

RUSSIA SEEN THROUGH POLISH SPECTACLES.

Russia has in former days been too much described by pens dipped in Polish ink; happily there is a great revolution in English opinion of late years in favour of the Russian people; while Russian literature, as a fresh contribution to the somewhat *blasé* literature of Europe, is being hailed as an acquisition.

Whereas the Poles and Germans paint the Russians as barbarians, their proverbs show them to be a race attached to home and the family—forgiving and forgetting, letting byegones be byegones,

" Knock out his eye who remember byegones.
Bury it as a stone in water, only bubbles at the top."

They were hospitable to strangers — reverencing religion—kind,

" A kind word is better than a pie."

On the other hand the Poles, though a kindred Slav race, are viewed with no kindly eye by the Russians ; as the former were their conquerors, and endeavoured to impose on them the Latin language and Romish rites.

" When God made the world he sent the Poles some reason and the feet of a gnat, but even this little was taken away by the women."

" A Pole tells lies even in his old age."

The Polish women are very beautiful, and strongly anti-Russian, hence the saying,

" We are not in Poland, where the women are stronger than the men."

RUSSIAN PROVERBS ON THE PEOPLE.

While Russian history, as presented to Europe, is chiefly occupied with the Czars, nobles, and wars foreign and domestic, the Russian people have been to a great degree ignored ; less was known of them in Europe than of the Hindus—their country was far, there was a difficult language to master, and a hostile climate to encounter ; but matters are altering. Petersburg is now only three days from London, and the multiplication of books on Russia shows an increasing interest in the country ; while the Turkish question is leading

to full liberty for the trampled-down Slavs of the Danubian Provinces. To know something, however, about the Russian people, you must not go merely to the pages of the historian, you must seek them in their homes and in their proverbs, which express the salt, sense, and wit of the multitude. In the long winter evenings of Russia proverbs and pictures are never failing sources of amusement to the men wrapped in sheepskins, congregated round the stove or stretched on a bench. The rural population do not view things through French, English, or German spectacles, but regard them from their own Slav standpoint. The foreign and French innovations of Peter the Great and Catherine are seen only in the saloons of the upper classes, who, having been civilised superficially, have too often become demoralised, but these innovations have not stirred the depths beneath, though they have produced in the upper ten thousand a servile imitation of strangers with a disregard of the historical, political, and religious antecedents of the nation.

Russian literature is very rich on subjects relating to folk lore and peasant life, which Tourgeneuf, the Walter Scott of Russia, has dramatised. Krilof, effected by his fables greater social reforms in Russia than Dickens has accomplished in England; there is an excellent translation of Krilof by Mr. Ralston; but we require translations also of the fables of Dimitrief and Khimnitzer.

The peasant of Russia, like the peasant of India, is little ruffled by the waves of politics which play over his head. A strong reverence for God and trust in his Providence, a love to relations and country, to "holy Russia," as it is called; above all, to the

Czar as the embodiment of authority, are marked features; the peasants are redolent of patriarchal times.

A good-humoured, witty sarcasm marks them.

How expresssive are the following!

"Pray to God, but keep rowing to the shore."

"Dreams are dreadful, but God is merciful."

Having to make a selection out of 25,000 Russian proverbs in my collection, I shall dwell on groups, or those chiefly which are characteristic or peculiar to the Russian people, simply referring to a few on morals.

RUSSIAN PROVERBS ON MORALS.

There are some 500 proverbs relating to drinking and drunkenness.

Drinking is the bane of the Russian peasants; they often drink for the pleasure of mere intoxication, and not for sociality.

"Drink at table, not behind a pillar."

The soldiers who are recruited from the ranks of the peasantry carry those drinking habits with them.

"The soldier finds a place neither in Paradise nor hell, for Paradise he is too outrageous, and in hell he would worry the devils with drinking."

Of great talkers and little doers:

"Dog, why do you bark? — to frighten the wolf away? but, dog, your tail is between your legs. Oh! I'm afraid of the wolf."[1]

[1] The Bengalis have a corresponding one,—In talk a tiger, in act a lizard.

On the danger of bad company.

"The wolf asked the goat to dinner, the goat respectfully declined," *i.e.*, he was invited to be eaten.

On caution in bad company.

" If acquainted with a bear, keep hold of the axe."

On building castles in the air.

" His thoughts are over the mountains, but death is behind his shoulder."

On trust in God.

" With God go over the sea.[2] Without God go not over the threshold."

On women and marriage the Russians have more than 500 proverbs, some of which are very racy.

" The hop searches for a pole to rest on, and a young girl for a young man."

On caution in marriage.

" Choose a wife by the ear rather than the eye," *i.e.*, have regard rather to her character than her looks.

" When you walk, pray once,
When you go to sea, pray twice,
When you go to be married, pray three times."

" A wife is not a slipper, or a glove, or a saddle, which you can remove when you like."

" A wife is not a guitar, which, when you have played on, you can hang against the wall."

Habits are not easily altered.

[2] The Russians are an inland people, hence that dread of the unknown deep.

"Feed the wolf as often as you like, still he will look to the forest."

Hospitality was a boon, as the guest served as a walking newspaper.

"A guest has not to thank the host, but the host the guest."

THE PECULIARITIES OF RUSSIAN PROVERBS.

Lord Bacon has truly said, "The genius, wit, and spirit of a nation are discovered in its proverbs." The Russian proverbs not only show this, but they also illustrate many points in local natural history, peculiar usages, superstitions. There are more proverbs in Russian on God, the devil, and the church than in any other language.

One is struck in travelling in Russia at the reckless regard for the future, in the way the forests are being cut down, but the peasant answers you in the proverb:

"It will last our time—if after us no grass grows, what matters it to us?"

The usurers in Russia, as in India, are sources of great evil.

"In the other world usurers have to count red-hot coins with bare hands."

Priests and monks in Russia, as in Europe in the middle ages, come in for the lash.

"You are born, baptised, married, buried, but for all you must fee the priest."

"Hell is occupied by priests, clerks, and unjust judges."

"Buy not a gypsey's horse."

"Marry not a priest's daughter."

"The monk has the beard of an apostle; but the moustache of a devil."

Judges were notoriously corrupt, quite in the style of Jeffries.

"Fear not the law, but the judge."

"A judge is like a carpenter, what he wants he carves."

"Go before God with Justice,
Before the judge with money."

The Tchinovnik, or Russian official, is known for his oppression and bribery.

"To defend yourself against a thief, take a stick,
To defend yourself against a Tchinovnik, a rouble,"

"The Tchinovniks have a good portion in the other world,
They are directly promoted to be devils."

"The Tchinovnik only takes up his pen,
The peasants pray and birds tremble."

PROVERBS ILLUSTRATING OPINION.

The Russian proverbs are specially sarcastic on women.

In these days of the advocacy of women's rights and suffrage, the subject does not find much favour in Russia, except among a few women in the upper strata. The Russian proverbs recognise the distinct sphere of man and woman.

"If you be a cock, crow,
If a hen, lay eggs."

"Do not trust the wind in the fields,
Nor a woman with too much liberty."

And yet they recognise the power of woman's influence. There is a popular but mistaken idea in England, that the women of India are slaves; I have, however, myself often witnessed in India, that much of the Christian influence over the men is nullified by the power the female has in the domestic hearth when she stoops to conquer. The Russians say, on this head,

"The wife, without beating the husband, rules him by her temper."

"The husband is the head of the house. The wife is its soul."

"Having a good wife and rich cabbage soup; other things seek not."

Celibacy is not much esteemed by the people.

"A man without a wife is like a man in winter without a fur bonnet."

"A bachelor is a goose without water."

"The cuckoo complains because she has no nest.
It is a nuisance to go alone even to be drowned."

A man under female control, or what the Germans call under the slipper, is thus described.

"A crab is not a fish among fishes,
A bat is not a bird among birds,
So a hen-pecked husband is not a man among men."

SLAV RACE, ITS FUTURE—SEMI-ORIENTAL.

The recent revolutions in Turkey and Central Asia are lifting the curtain on a great drama, in which the Slav race, 80,000,000 in number, will have to take a leading part. While the Latin race, as represented by France, Spain, and Portugal is on the decline, a new and bril-

liant future is opening out to the Slavs, provided it is not marred by the old bane, too great extent of territory and the spirit of anarchy. The Slavs of Turkey and of Austria have, however, a common interest arising from race, religion, and language, and leading them to sympathise with Russia, their federal head. They have successfully struggled against the deadening influences of German centralisation, and have vindicated for themselves their character as a semi-oriental race, and as a bridge over the gulph between the east and west; while having that unity amid variety, and agreement with other Europeans, which indicates their having come from a common Aryan stock, yet their proverbs have a distinct oriental ring.

Russian proverbs, as coins, may hereafter throw light on the origin and migration of the Aryan race from their plateau in Central Asia. Proverbs, like myths, fables, language, stone remains, are clues to guide us in the labyrinths of early days.

The term *tchelobetz*, or presenting a petition, signifies striking the ground with the forehead, the position in which petitions were presented, and, like the prostration in prayer, indicates that spirit of *reverence* which may be seen in the meanest cab driver in St. Petersburg, who, in passing a church even on the coldest day, is sure to take off his hat out of respect, hence the proverb:

"The wife should reverence the husband as the cross on the steeple, but the husband must respect the wife as a chimney in a bath," *i.e.*, in the Russian vapour bath, owing to the damp, there is no danger of the chimney catching fire.

Yet the Russians seem agreed to split the difference as to the relative position of man and wife, for while

"The husband is father of his wife;"

On the other hand,

"The wife is the crown of her husband.
The husband is the head of the family,
The wife is the soul."

Another proverb, however, adds something not so fatherly.

"Beat your wife before dinner, and again before supper."

The love of symbols is to be seen everywhere in the Proverbs as well as on the brilliant shop fronts of Moscow.

In Russian proverbs may be found traces of pagan worship which the old Slavs paid to trees, forests, wood sprites, etc.

RUSSIAN PROVERBS—SEMI-ORIENTAL.

The love of word painting, quaint illustrations, humorous allegories, and emblems, is conspicuous in Russia, mixed with a quiet vein of sarcasm like that in the picture in which the Russians describe John Bull in his top boots, a big man living in a very small island, where he has no room to turn; or in the one with the Emperor Nicholas's portrait on a lamp shade, an obstacle to enlightenment.

Maidens were secluded until the days of Peter the Great. Modesty was the maiden's necklace, not to be shown to vulgar eyes; the women were veiled, and it was only Peter's despotism which forced the nobles

of Moscow to bring their wives and daughters into public.

"Birds in cages and maidens in the terem or upper chambers.
A visible girl is of copper, an invisible of silver."

Shir Ali, the Ruler of Afghanistan, when he visited Lord Mayo in the Punjab and saw the array of English ladies assembled there, so far from being struck with it, said the English are like my countrymen, they keep their prettiest women at home.

The *widows* come in for their share of odium, the old Slavs of Russia used to burn them with their deceased husbands, — beware of the widow is still their maxim.

"He has not seen misfortune who has not married a young widow."

"It is mawkish to remain a maid,
It is laborious to be a wife,
To be a widow is to be ducked in water."

And yet they say,

"He who throws even a splinter to cover a widow's house will be protected by God."

Fatalism was held very strongly; the Hindus say our destiny is marked in lines on our forehead.

Any one who has been in Russia knows what *si tchas* means; you order a thing, the servant says it is ready, but that means two hours hence.

"The Russian is clever, but always too late."

The proverbs generally take a metrical form, as Mr. Ralston states, "To this day, 'to speak in verse,'

is an expression used to signify a speaker's wisdom, the language of their tales is a modulated and cadenced prose."

RUSSIANS AND FOREIGNERS.

The Russian people are very hospitable to strangers, but they are jealous of them, and nothing but the iron will of a Peter the Great could have introduced the foreign element into Russia. While the Greeks styled foreigners barbarians, and the Hindus called them *mlecha* or unclean, the Russians, applying to themselves the title of Slavs or the speakers, gave to foreigners the name *nyemetz* or the dumb people; an epithet particularly applicable to the Germans, whom the Russians detest from race, temperament, and religious antagonism, as well as from their being used as the instruments of landlord and government oppression, the tools of despotism and worshippers of the almighty dollar. Germans monopolise some of the best offices in the State, and are the chief apothecaries, bakers, etc., of the country, hence they are called "sausage makers:" the fraternity of German tailors, also, is very numerous.

"The German may be a good fellow, but it is better to hang him."

The anarchy innate in the Slav race led the Russians at an early period to choose a foreign ruler, Rurik the Norman; but for a long period since the German element has been prominent in the State.

The Wends were a Slav race, occupying Brandenberg, Silesia, Pomerania, as far as the banks of the Elbe, but the Germans so oppressed them, destroying

their independence and language, that the term Slav and slave became synonymous, hence the Slav and Saxon were as hostile as the Saxon and Celt.

The *Gypseys*, some 400,000 in Russia, found, like the Jews all over Russia, and of equally filthy, wandering, and cheating habits, [they are, however, the best singers in the Moscow saloons,] come in, also, for censure.

"A gypsey once in his life tells the truth, but then he repents of so doing."

"A gypsey cannot live a single day without cheating."

"Where a Jew could not go the gypsey crept."

The French are thus referred to,

"Napoleon was not scorched, but he left Moscow."

"A frightened Frenchman runs away from even a she goat."

"A Frenchman's legs are thin, his soul little, he is fickle as the wind."

The Jew, so cheating and dirty in Russia, is not a favourite.

"A tamed wolf, a baptized Jew, and a reconciled enemy are equal in value."

"When you baptize a Jew, keep him under water;" *i.e.* drown him or he will turn renegade.

Of the modern Greeks they say—

"A Greek tells the truth once a year."

"One Jew is equal in cheating to two Greeks,
One Greek to two Armenians."

"A Russian can be cheated only by a gipsey, a gipsey by a Jew, a Jew by a Greek, and a Greek by the devil."

Of the Tátás, the oppressors of Russia, after the fashion of Goths and Vandals, for three centuries, it is said,—

"A Tátá has no soul, only a little vapour."

"A Tátá is born a pig, therefore he does not eat pork."

"The Pope of Rome and the Khan of the Crimea are the two additional misfortunes of Russia."

The Tátás, though they destroyed so many monuments of ancient civilisation as well as Russian records, yet altered very little its language or its proverbs.

The Armenians, the great bankers and traders, come in for their share:

"Out of two cauldrons in which the Jews were boiled, the devil has shaped one Armenian."

Landlordism, in the English or feudal sense, was utterly unknown to the Slavs or Orientals; wherever there was a landlord, he simply held a beneficiary interest. The Russians, like the Hindus, held the land in common with chiefs who were elected. Here are some of their Proverbs on landlords:

"The landlord's court has a wide entrance, but a narrow exit;" *i.e.*, it is easy to get in his debt, difficult to get out of it.

"The kindness of the landlord is as fleeting as dew."

"Even in hell the peasant will have to serve the landlord, for, while the latter is boiling in a cauldron, the former will have to put wood under it."

"Praise not the crop until it is stacked."

"Praise not the landlord until he is in the coffin."

"By birth a landlord, by deeds a Jew.

"God made the peasant, but the devil begat the landlord."

"Should a peasant become a landlord, he will flay the peasants."

The Bengalis have respecting their zemindars, or landlords, a proverb—

"The love which the Mussulman has to his fowl,"

i. e., he fattens it in order to devour it,

"The landlord has to the peasant."

"The Dissenters, or Raskolniks, of Russia are very numerous, some 15,000,000, and many are very bitter against the National Church.

"He who fears God does not go to church."

Some are like the English Quakers, and say,

"The Church is not in beams but in ribs."

"Songs and dances are Satan's daughters."

The beard is held in high veneration by them.

"Without a beard no admission to paradise."

To shave destroys the image of God."

Tea, coffee, tobacco, and potatoes are denounced by Dissenters as "the ruin of soul and body."

"Who smokes drives away the Holy Spirit."

"Thunder slays the coffee drinker."

"Tea, the Chinese arrow, has pierced the Russian heart."

"The smoker is brother to a dog."

By some sectaries in Russia tobacco is denounced as a sin on the principle of the text, "Not that which goeth *into* the mouth defileth a man, but that which cometh *out* of the mouth."

But in spite of this, tea is so popular in Russia that the common term for drink money is *na chai*, tea-money.

With "Too many cooks spoil the broth" compare

"With seven nurses the child loses his eyes."

What the hearth or fireside is to the English, the stove or *petch* is to the Russian; as, on it, it is the privilege of the old women to sleep, it is called second mother, on which is to be found the warmth of summer-tide.

"Hold by an old friend but a new house."

Caste feeling is less strong in Russia than in Germany or England:

"The poor may wear a coat of sheepskin, but he has a human heart."

Until overshadowed by the autocracy of the Tsars, Russia was a freer country than France, as is shown in the history of Novogorod;[3] feudalism never took root, and when Peter the Great introduced the English law of primogeniture it was never popular.

Though the Russian people are so democratic in feeling, yet this is combined with the principle of fraternity, equality, great loyalty, and reverence to the Tsar,[4] respecting whom there are more than 100 proverbs.

"Our souls are God's, our body the Tsar's."

[3] See 'Quarterly Review,' October, 1862.

[4] The Tsar represented in the dark days of Russia the centre of unity, as against the lawlessness, brought in by the Tartar rule of three centuries.

"The Tsar is not fire, but approaching him you will be singed."

"The ears do not grow higher than the forehead," *i. e.*, you cannot rival the Tsar.[5]

"Without the Tsar the earth is a widow."

The joint family system, an offshoot of patriarchal times, in which all the relations of a family lived under one roof and shared the inheritance, was an institution common to India and Russia; yet this joint family system often led to much dissension, as they themselves admit "two bears cannot live in one den."

"Sisters-in-law are nettles."

"She grumbles like a mother-in-law."

Of a wife in the house of her husband's relations, it is stated—

"The father-in-law grumbles at her,
The mother-in-law abuses her,
The brother-in-law mocks her,
The sister-in-law does her mischief,
The husband is jealous."

"In a wood I met a bear, in my house the stepmother."

"She combs him as the stepmother combs her stepson," *i. e.*, tears his hair out.

The Mir, or village commune, which, along with the autocracy, was a great conservative power in Russia, has survived the desolations of the Tátás; it has

[5] An expression used by the nobles to show they had no ideas of rivalry.

lived through the grinding days of serfdom, and the feudal system fostered by the Tsars, and has come down with the hoar of 3000 years on it; indeed, from the period when the ancestors of the English and Russians lived together on the plains of Central Asia, it has been the base of their social development.

"The Commune is the surging wave."

"The neck and shoulders of the Commune are broad and it will carry all."

"A thread of the Commune becomes a shirt for the naked."

"The Commune sighs and the rock is rent asunder."

The limits I have assigned to this paper have been reached; I hope at a future time to take up the subject of the affinities between Russian and Indian Proverbs.

ORIENTAL PROVERBS AND THEIR USES,

In Sociology, Ethnology, Philology, and Education.

By the Rev. J. LONG,

Late of Calcutta.

Oriental Proverbs embrace a very wide range, but I shall limit myself in this paper to that branch of them relating to India, and in use among the 240,000,000 British subjects of that vast continent. Those of Burma, China, and Eastern Asia are a distinct and interesting class, but little is known of them, though it is to be hoped that measures will be adopted for their publication and translation.

It is singular how Oriental Proverbs seem to be ignored in modern European works on Proverbs; writers on Proverbiology appear to be scarcely conscious of the rich treasure of folklore which exists in Eastern lands. Bohn makes no allusion to Oriental Proverbs in his popular and excellent works on Proverbs. Archbishop Trench, in his valuable Lectures on Proverbs, does not notice Oriental Proverbs; and Kelly, in his interesting volume, "The Proverbs of *all* Nations Compared," pays scant attention to the Oriental branch, though it would throw much light on the diversities of form assumed by the same idea among peoples long and widely separated, yet of the same great Aryan stock.

These, like other writers, forget the old maxim *Ex oriente lux.*

One reason of this doubtless was the distance of Oriental subjects from the European horizon of thought, and particularly those relating to folklore, which require for their full comprehension personal contact with the common people.

On the other hand, while Burkhardt, Roebuck, Freytag, Erpenius, Pocock, etc., etc., laboured nobly in the science of Proverbiology, Orientalists themselves have not given of late that prominence to Proverbs which they deserve, being, as defined by Aristotle, "Remnants, which, on account of their shortness and correctness, have been saved out of the wreck and ruins of ancient philosophy." Proverbs are truly fragments of wisdom and oral tradition floating down the stream of time, and we need a Colebrooke to notice them in this point of view, as they may perhaps afford a clue to certain affinities of Buddhism and Brahmanism, of the Pali and Prakrit languages.

Some Orientalists, however, like Lord Chesterfield, may think the study of proverbs mean and vulgar, unworthy the dignity of scholars,—for such the remarks of D'Israeli are not inappropriate: "Proverbs, those neglected fragments of wisdom which exist among all nations, still offer many interesting objects, for the studies of the philosopher and historian and for men of the world, they still open an extensive school of human life and manners."

Oriental studies will be more valued by the public at large when they are shown to deal with subjects that come home to the bosom of every human being—when philosophy is brought from the clouds to dwell among men. Many shrink from Oriental studies in these days of utilitarianism and hand to mouth knowledge; they think that, like metaphysics, they lead to no investigations of *practical* utility; that they do not pay in a commercial, money-making age: hence Orientalists are too often regarded as a species of modern mummies, investigators of dry roots, Old Mortalities making rubbings on tombstones.

I am old enough, however, to remember when the study of even Sanskrit was regarded of as little use as is now the study of the Schoolmen of the Middle Ages, but a wonderful revolution has taken place in this respect in public opinion: one cause of it I ascribe to the writings of the President of the Aryan Section of this Congress, Professor Max Müller, who, in his "History of Sanskrit Literature," and

"Chips from a German Workshop," has pointed out, in such a popular and fascinating style, the value of Sanskrit in relation to linguistic and social subjects. I can bear testimony to the revival of a zeal for Sanskrit studies in India among the rising alumni of the country on similar grounds. I myself published a little work for village schools, "Sanskrit Roots and Bengali Derivatives," and in a few years it has gone through eight editions.

We may hope then for a revival of an interest in Oriental Proverbs, and especially in a day when folklore is so successfully and enthusiastically cultivated in England, Germany and Russia; when even ballad societies are popular, and when it is a received maxim, "Nihil humani a me alienum puto."

The study of the masses is important in every point of view; they are now becoming politically our masters, and we should therefore know them.

The way in the East for the study of Proverbiology is also smoothed: the days of Halhed are passed away for ever, when he complained "that the Pandits were to a man resolute in rejecting all his solicitations for instruction in their dialect, and that the persuasion and influence of the Governor-General were in vain exerted to the same purpose." I myself have pursued inquiries regarding native literature in various parts of India, and everywhere, from the Pandits of Kashmir to those of Benares, Puna, and Travankur, have I found every facility offered me, while the editors of the native press threw open their columns to aid in my investigations.

In these days of utilitarianism and discursive study, no subject can gain a hold on the public mind except it be connected with objects historical, social, or religious. Oriental studies are in this respect winning their way, owing to the connexion they have with linguistic subjects, with the knowledge of man in his social development, with the history of religions, and with the interpretation of Scripture.

On these grounds Indian proverbs may claim attention in relation to—

I. *Sociology*, or the life and opinions of the masses in India.

II. *Ethnology*—the origin of the Hindu race—the aboriginal tribes—history and antiquities.

III. *Philology*—the archaic words and dialectic forms in local proverbs—their affinities with the Turanian and Aryan.

IV. *Education, Religion* — the use of proverbs in female and peasant education—in missionary teaching and preaching—in popular literature—in illustrating Scripture.

I.—Sociology.

We are too apt, after the manner of certain ethnologists, to judge the mental calibre of Eastern races by the colour of their skin, the peculiarities of their hair, or the size of their brain, ignoring the mind, of which language gives the expression and manifestation. Now proverbs, as "bearing the stamp of their birthplace, and wearing the colouring and imagery of their native climes," are most valuable guides for sounding the depths of the popular mind, so difficult to reach in the East. The wisdom of many is condensed in the wit of one; the people are made to describe themselves, and are by proverbs, as it were, put into the witness-box on trial; the inner life and national peculiarities are, as it were, photographed; they depict themselves, and are not surveyed through European spectacles.

An Italian writer remarks: "Days, months, years, centuries, pass away; in this interval words change their meaning, thoughts their hue; but proverbs remain alone firm and unflinching at their post, giving illustrations of the daily battle of life; they are the spontaneous generation of the people, who keep them as their hereditary property." This is strikingly shown in Indian proverbs. We have heard much of Portuguese, Dutch, and French influence in India, but proverbs show that this was a mere surface wave; the depths below were still and quiet, the foreigner did not influence those "short sentences drawn from long experience."

While the social life of the East is so little known to Europeans who are unable to lift the veil that hides domestic manners and customs, or to penetrate the Oriental's house, which is more his castle than the Englishman's is, proverbs project a ray of light into the dark recesses, they make the occupiers stand out to the light of day, the Zenana's veil is rent, and woman appears with her "inner man of the heart." Proverbs are the stronghold of the Oriental woman; in them she expresses her intense and most secret feelings; she makes them her soul. Thus Burkhardt, in his *Amsel el Mesr* (Arabic and

English, 1830), has, from the proverbial sayings in vogue at Cairo, illustrated the manners and customs of the Egyptian people.

How strongly are the predatory dispositions of the Turkomans shown in these proverbs used by them:

"If thy enemy take thy father's tent, join him and share the plunder."

"He who has worshipped the sword's hilt needs no further pretext."

"No grass grows where the Turk's horse treads."

What changes have been rung on what is called the want of natural affection, the ingratitude, of the natives of India; and it has been said they have not a word in their language to express gratitude. But proverbs tell a different tale; they show that gratitude or the memory of the heart pulsates in the Oriental as well as in the Western. A grateful person is termed *bandhi*, or *kritagya*, i.e. who knows what is done; an ungrateful one is *nimakhâran*, one who destroys his salt. As the Bengali proverb says:

"Whose food he eats, his praises he sings,
Whose salt he eats, his qualities he respects."

There is nothing the European in the East is more apt to form a false estimate of, with regard to the natives, than in relation to the intelligence and moral qualities of the common people, especially those so-called dumb animals the *rayats*, and the so-called enslaved women. Because the lower classes are not deep in booklore, they are supposed to be as dull as ditch-water; it is true they are not "books in breeches," they have not book-cram, but they have a strong undercurrent of information derived from observation, popular tradition, and conversation illustrated by proverbs. Their management of proverbs and keen observation of the phenomena of nature, show them to be a people of natural acuteness, who read through a man's character very soon.

Many pleasant hours have I spent in Bengal among the rayats by the side of a tank, or under the palm-tree's shade, talking on what was to them the cheerful topics of plants and proverbs, and in hearing their racy remarks. I was often reminded in a mango grove, of Bacon's aphorism, "The genius, spirit, and wit of a nation are discovered in its proverbs"—they are truly the *lokukti*, or people's

utterances, welling up from minds which for ages have been consigned by a despotic priesthood to the Sorbonian bog of ignorance.

The feelings of the people in relation to their superiors, whether priests or nobles, are often depicted in striking words in their proverbs. I remember one day in Calcutta talking with a European gentleman, who had just arrived in India, on the condition of the *rayats*, a Zemindar who was present said the *rayats* were well treated by the landlords. I said the *rayats'* proverbs did not seem to indicate that state of things, and I quoted the well-known Bengali proverb—

"*Musulmaner murghi posha*
Jamidárer bhálubáshé,—

i.e. the same love the Musulman has to his fowls (which he keeps for slaughter) the Zemindar has to his *rayat;* or, as a Musulman Governor of Bengal said, "The people were like sponges which retained the water until it was convenient to squeeze it out."

This investigation of proverbs gives a more genial view of the common people. It is too much the practice of Europeans in the East to call natives niggers or black fellows. They see only their dark side, and rank them as barbarians, though they themselves would find it very difficult to give an accurate definition of civilization. Matters, however, are greatly improved since Colebrooke wrote the following words:—"Never mixing with the natives, a European is ignorant of their real character, which he therefore despises. When they meet, it is with fear on one side and arrogance on the other. Considered as a race of inferior beings by the appellation of black fellows, their feelings are sported with, and their sufferings meet no more compassion than those of a dog and monkey."

II.—Ethnology and History.

Proverbs have been very properly styled the *coins* of history. They are records of the past, not graven on stone, but on the fleshly tablets of the heart. Like the etymology of words and proper names, they throw light on geography, antiquities, and local history. They give us in a condensed form the voice of tradition, so valuable regarding

[1] The term *nigger* applied to natives is used chiefly by officers of the Queen's Army, who dislike the Hindus, "hateful and hated," on the principle of the Russian peasants, who call the devil *tchert*, or the black fellow.

a people which, though full of intellectual life, and delighting in abstract science, has so few historical records.

While the *Mohammedan* and *Persian writers* have given us such valuable works on Indian history, with the exception of the *Rajatarangini* we have no political history from the Hindus. We have, however, in their dramatic literature a clue to much of the social and intellectual history of the people, their manners and feelings. The Bengali popular drama, dealing largely in proverbs, is very rich in this respect. I sent more than two hundred pamphlets on this subject to the Paris Exhibition, and the Commissioners were pleased to award me a medal for it.

I have published a collection of 6000 *Bengali Proverbs*, and have prepared a translation of them with notes. They throw light on the Bengalis, who were always a subject and submissive race, and hence did not choose to criticize their conquerors in their proverbs. Still we have various references to points of local history, to eminent characters, notices of temples, and places of pilgrimage, which might be used, as Fergusson does architecture—throwing light on antiquity from fragments surviving the wreck of time. What an inkling, for instance, is given as to the interference of the Moslems in Bengali social life in that pithy Bengali Proverb—

"*Ask the Kázi* (a Moslem judge), *the Hindu has no holidays.*"

Or in reference to the poor and proud Moslem noble—

"*Like a Hindu's cow, or a Musalman's bastard,*
One is of little use, the other vicious and contemptible."

The problem relating to the *migrations* of nations from their original seat in Central Asia—how and in what order they proceeded and settled in Europe and Southern Asia—is still unsolved. The grammatical and lexicographical affinities of their respective languages afford a certain clue, so do their village municipal systems, common to the Teutonic, Slavonic, and Indian races, as also the tribal or communal rights in land which existed among the New Zealand tribes, the Kelts, the Slavs of Russia, and the Hindus of India. Maine's "Village Communities of the East and West" gives a good popular view of this subject.

Proverbs, as going back to pre-historic days, may shed some light on this subject. We give illustrations of this from the *village*

communal system that existed on the same principle both in India and Russia, as well as in England at an early period.

The Russian Proverbs say of the *Mir*, or village community,

"*What the Commune has arranged is God's decision.*"

"*Over the Commune there is no Judge, but God.*"

"*The neck and the shoulders of the Commune are broad, it will carry all.*"

"*The Commune sighs and the rock is rent asunder.*"

"*A thread of the Commune becomes a shirt for the naked.*"

"*The Commune is answerable for the country's defence.*"

The *Bengali Proverbs* say of the village council, composed of ten, seven or five persons,

"*Where ten persons are gathered together, God is in the midst.*"

"*What ten persons say has a foundation.*"

"*The power of ten persons is equal to a lion's.*"

"*From the mouth of ten persons truth.*"

"*Seven thieves assembled can divide even peas.*"

"*Ten flowers together make a nosegay.*"

The *Aborigines* of India are a portion of that outcast race which once occupied all America, Northern Europe, Africa, Australia, and the Isles of the Pacific. A great problem connected with the Aborigines, or *Dasyas*, in India, is how they came there, and where they came from, and how they intermingled with the Aryans; whether they came from Western Asia, through Scinde and the Panjab, or from North-Eastern Asia, or, lastly, whether they are of Mongolian origin. Their small eyes, high cheek-bones, hairless face, broad, short nose, lend some countenance to the last theory, as also the fact that it is now generally admitted that all Eastern and Southern Asia, including India, was occupied by tribes speaking a Turanian language.

The *stone monuments*, extending in an unbroken chain from India, through Persia, the Mediterranean Coasts and France, to Britain and Scandinavia, together with identical superstitions, traditions, etc., also indicate a common influence.

Among the Aborigines we have no clue in buildings or books. Language, as given in their proverbs, may therefore be some guide through the darkness of antiquity, throwing light on the origin

of those mysterious children of the mist, as they came in successive layers into the plains of India.

To use the language of Max Müller, "Every line, every word, is welcome, that bears the impress of the early days of mankind." In accordance with this principle, efforts should now be made to collect, translate, and annotate the proverbs of the Aborigines through India. What Hodgson and others have done for their languages, should now be completed by collecting and translating their proverbs. When in the Nilgiri hills, I obtained a collection of Badaga Proverbs, translated into English; but these contained only a selection chosen to illustrate the use of proverbs in preaching, and showing the Badaga people's notions of right and wrong.

III.—Philology.

After eliminating the Sanskrit or Semitic elements from the Indian languages in their Prakrit and modern form, we come to a primitive or Turanian element common to those languages which were spoken through India before the Brahminical invader crossed the Himalayas and drove the Aborigines to the hills and *Dakshin Aranyea*, or forests of the great south.[1]

As in the Romance languages of Europe there are many words not derivable from Latin, but imported from the Teutonic, Arabic, or other languages, and which are to be found in proverbs, so is it with the Bengali, Hindi, Telugu, Mahratha, etc., in their non-Sanskrit elements, in which are to be found what the Spaniards call the sayings of old wives by their firesides. These archaic words and forms in proverbs may give us some clue as to the steps by which Sanskrit passed into the Prakrit, and then into the modern vernacular

[1] The aborigines were formerly very numerous in India. In an account of the Bhar tribe, by Mr. Sherring, we have the statement that 700 years ago the whole of the Benares Province and a large portion of Oude were chiefly in the hands of aboriginal non-Aryan tribes, until the fall of Delhi and Kanauj in the twelfth century set free the great Rajput families, who gradually ousted the aborigines from their landed possessions; the latter had occupied the valleys, and were gradually driven off to the hills, as the Brahmans cleared out the forests and polished off the swine-eating, spirit-drinking, black races, who led a wild gipsy life; these, however, were more civilized than is commonly thought, but degenerated in their impenetrable fastnesses, girded about with the deadly *terai*.

form, and how the languages were affected by the successive waves of conquest.[1]

While much has been written on palæography and the adapted alphabets of the Aryan races, this subject of comparative proverbiology of the East in relation to the migration and affiliation of language has been little dwelt upon. Mr. E. Thomas, who has rendered such service to history and antiquities in relation to coins, has referred to the use to be made of *Alphabets* in connexion with the progress of Aryan immigration from the Oxus into the Provinces of Bactria and along the Hindu Kush, and of the line of march of the Aryans entering as a pastoral race into the Panjab; he supposes that the Devanagari was appropriated to the expression of the Sanskrit language from the pre-existing Pali or Lat alphabet, which may have been a very archaic type of Phœnician, the Pali itself having been the current writing of India B.C. 250. Mr. Thomas thinks the Sanskrit character is derived from the Dravidian—a rather startling point for Orientalists. Some light may be thrown on this intricate subject from investigating any connexion between Dravidian and Sanskrit Proverbs.

Comparison is now used as an important instrument of research, as we see in comparative mythology, in the comparison of fables of different nations, in the comparison of the village systems of the East and West, in the comparison of the grammatical and lexicographical structure of languages, and in comparative anatomy; but in the comparison of the proverbs of the East and West, especially in their archaisms, we have a new and untrodden field. Excluding proverbs that "bear the stamp of their birthplace, and which wear the colouring and imagery of their native climes," there are those which arise from the feelings and expressions of a common nature, which bear strong affinities, as if derived from a common birthplace.

IV.—Education, Religious Instruction.

In relation to the important subject of *Female Education* in the East, Oriental Proverbs show that women are not such dull unobser-

[1] The Poems of Chand, about the twelfth century, are some of the earliest specimens of the modern Hindi vernacular. They ought to be consulted for archaisms in proverbs, as the language was probably formed a century previously.

vant beings or so submissive to their husbands as popular report affirms. Native females are fond of proverbs, and can wield them with such effect as to be able to carry on a scolding match for half an hour in sharp language, plentifully interlarded with proverbs, and far eclipsing Billingsgate in point.

In teaching females and rayats great use may be made of this love of proverbs to illustrate European and Biblical ideas. I have for many years practised that myself, and found it most useful, and I have met with various works in French and Italian which take popular proverbs as the texts for moral and religious instruction. Such works abound in Spanish, like those of Cervantes, who, in his Don Quixote, was one of the first to point morals with proverbs.

The tendency for many years in Indian popular *literature* has been to adopt, after the Pandit fashion, a stilted pedantic style, sesquipedalia verba—Johnsonian, not Addisonian. This has been found a great hindrance to female and mass education, strewing the path of knowledge with thorns. Happily there has been a reaction of late years in favour of a racy nervous style, *chalita kathä*, drawing largely on proverbs for illustration. Our Indian Dictionaries unfortunately omit these racy proverbial expressions.

Slowly but surely missionaries in India are advancing in their knowledge of the undercurrent of native opinion; but their progress would have been more accelerated had the principle been acted on that, to impress the Oriental mind effectually, you must acclimatize the foreign idea in the Oriental way by similes, metaphors, proverbs, which are solvents to a new idea. Long ago, Bishop Latimer, addressing his Saxon audience, found this the shortest and pleasantest way to their understandings. Buddha Ghosa's sermons are, in this respect, well deserving the study of the Christian missionary, as are also the productions of the Jesuit missionaries in South India, who adopted Oriental metaphors and the flowery language of the East. See the works of Beschi for example. The profoundest thoughts of ancient times were given in the form of *sutras*, or aphorisms; the proverbs, as expressing popular wisdom, are their modern substitute.

The Proverbs of Solomon and the Book of Ecclesiastes, which reads like a fragment of Hindu philosophy, require annotations from commentators who have studied the proverbial philosophy and aphoristic

wisdom of the East, of which proverbs are the popular expression. Are not these as necessary for a Scripture commentator as the study of trigonometry would be for a mathematician?

It is stated of the Divine Founder of the Christian religion, that without a parable spake he not to the people. He adopted the principle which pervades so much the Scriptures, of clothing naked abstract truth in the graceful garb of metaphor. Christ, in fact, acted and taught as an *Oriental Guru*, a character which none of the European writers of Christ's life has invested him with, not even Dr. Farrer, one of the latest and best of them. One reason, doubtless, for the common people hearing Christ gladly was owing to the free use of parables and proverbs in illustrating the lofty truths of his religion. The preachers of dreary platitudes in sermons have no precedent from Christ.

Mr. Metz, a German missionary in the Nilgiri hills, published an interesting book on the hill-tribes of that region, with a translation of some of their proverbs. In his preface he states: "A knowledge of their proverbs and old sayings I have found of great service to the missionary cause. Often when the persons to whom I have been preaching have been listless and indifferent, a happily-selected proverb, quoted in exemplification of what I was saying, has had the effect of exciting an interest in the discourse and of fixing their attention."

Preaching to Orientals must have point instead of platitude. Even their works on grammar, jurisprudence, medicine, are cast in a poetic mould, and they have long acted in the spirit of Bacon's aphorism, "Proverbs are the tools of speech which cut and penetrate the knots of business and affairs."

Some have represented preaching to Hindus as useless, on the ground that people cannot understand the subject of Christian dogma. This objection is feasible if the style of preaching to Orientals be as dry and skeleton-like as is that of some country clergymen in England to farmers and day labourers.

In 1869 a work was published in Madras, the *Bazar Book*, or Vernacular Preacher's Companion, containing addresses on thirteen prominent points of the Hindu religion, with a few poetical quotations, selected with great care from Hindu works, intermixed with proverbs and proverbial sayings. The book was designed to utilize in

favour of Christianity the metaphors of native literature employed by some of the leading Madras poets.

In 1871 I published in Calcutta a work with the title of *Christian Truth in an Oriental Dress*, furnishing illustrations of the Scripture from Oriental proverbs, similes, emblems. I found the subject in this form understandable by even the lowest peasants. A second and improved edition is preparing for the press.

Desiderata.

The present is a *transition* state in the East. The spread of education and the influx of European ideas are sweeping away many of the recollections of the past. Local dialects are gradually disappearing, and words and proverbs, which might throw invaluable light on the dark recesses of the history of the language and people they are connected with, are flitting away with them. Old traditions are dying out, and it is remarkable in Bengal how inferior the new class of Pandits is in their knowledge of traditional folklore and Pauranic interpretation to the men of the last generation. I have observed many painful illustrations of this.

Now is the time for collecting proverbs, songs, local traditions, folklore, aided as we may be by the educated natives, and the editors of the native newspapers; the Asiatic Societies of Bengal and Bombay, the Social Science Association of Bengal, and the Directors of Public Instruction in the different Presidencies, may also give their aid.

What are required are

From India.

1. The Proverbs in the *fifteen* leading languages of India, *classified* in the division of Aryan, Semitic, and Turanian, and *compared* as to their subjects, affinities, variations, and early use.

2. The collection, classification and comparison of the proverbs of the *aboriginal* and wandering tribes of India, such as the Sonthals, Khonds, especially the tribes in the Himalayas, Central India, and the Nilgiris.

3. *Sanskrit* Proverbs as distinguished from aphorisms and maxims. Boehtlingk's excellent Sprüchworter are not strictly proverbs, but similes, aphorisms and proverbial sayings. We need a selection of Sanskrit Proverbs from the Vedic or Pauranic writings, similar to those extracted from the Scandinavian Edda.

4. *Dictionaries* of the Indian languages, giving the meaning of archaic words in proverbs, with illustrations.[1]

5. The Tartar or *Turanian* Proverbs of India compared with those of Central Asia.[2]

From Europe.

1. The proverbs of the *Gipsy* tribes in Europe compared with those of the Gipsies or *Nuts* of India in their origin and affinities. I have met Gipsies on the banks of the Volga near Samara in Russia, as well as in Moscow, where they have been settled for several centuries.

2. The *Keltic, Magyar, Finnish,* and *Slavonic*[3] Proverbs in their Oriental affinities.

3. *Russian*[4] Proverbs in their relations to Oriental ones.

[1] Dr. Dahl, in his great Russian Dictionary, Tolkovovui Slovar Jhivago Velikorusskago, illustrated by proverbs, has set an example to Europe and India of a new style of dictionary, with its quotations of common words drawn from the people's sayings, the tongue of the domestic hearth, and of the inner life of a people.

[2] Dr. Caldwell, in his Dravidian Grammar, states that the Toda tribes of the Nilgiris in South India have an affinity with the Finns and Lapps in their language, as well as with the Ostiaks of Siberia, and that the Dravidian languages of South India are allied to those of tribes which overspread Europe before the arrival of the Goths and Celts.

The Eastern Iranians were the founders of Central Asian civilization, and Sir H. Rawlinson has shown that the belief in a very early empire in Central Asia, coeval with the institution of the Assyrian Monarchy, was common among the Greeks long anterior to Alexander's expedition to the East.

[3] The Slavs are semi-Oriental in their customs and modes of thought. I was deeply impressed with this aspect in my visits to Russia, especially in relation to their proverbs, which have an Asiatic colouring about them, very perceptible to any one acquainted with the Indian mind. Their proverbs on women are especially satirical and caustic.

[4] Russia has made great progress in the collection of her proverbs. There is Dr. Dahl's great collection of 25,000, in richness and variety equal to the Spanish, the result of the investigations of a quarter of a century, arranged and classified according to subjects. I published six years ago in Calcutta an English translation of 600 of them, which excited much attention on account of their point and wit as well as their Oriental ring. I had them translated, and, through the liberality of Lord Napier, I offered prizes for the best comparison between them and Bengali Proverbs.

From Africa and America.

1. The Proverbs of the *Indians* of America, in the light they throw on the Eastern origin and migration of those tribes.

I met at Hartford, Connecticut, Mr. Trumbull, the greatest living scholar in the Indian languages. He might aid in this.

2. The *Negro* Proverbs of America.

When travelling lately in the United States, I made inquiries in various quarters as to the proverbs in use among Negroes. A Negro clergyman, the Rev. Dr. Crummel, of Washington, is instituting inquiries on this subject, and the Smithsonian Institution of Washington will assist him.

Captain Burton, in that valuable work "The Wit and Wisdom of Africa," remarks: "The West African tribes are those who delight most in proverbs, even more than the Spaniards; but in America the Negroes, like the Brazilian descendants from the Portuguese, seem to have lost many of them." Burton and Koelle have, however, given sufficient proverbs to vindicate, in spite of some anthropologists, the claim of the African to a place in the great human family. He may be monkey-faced, but who could conceive of a gorilla uttering a proverb?[1]

But the great desideratum is not the mere collection of proverbs, but the *interpretation* of them. This can only be given by those living among the people who speak them. The meaning is often very obscure, arising not only from the use of words not found in a dictionary,[2] but also from references to local usages or traditions,

Hilferding and the Philo-Slavs of Russia have done much to direct the attention of Russian scholars to explore the rich mines of thought in Russian proverbs. See on this Snegirev's Ruskie v svoikh poslovitzakh, a most valuable work, commentating on, classifying and comparing Russian proverbs.

[1] Here are a few African proverbs:

"*Wisdom* is not in the eye, but in the head."

"I will *pay* thee when fowls get teeth."

"As to the *future* even a bird with a long neck cannot see it, but God only."

"*Women* are more numerous than men, for men who listen to women's sayings are counted as women."

[2] We have in the case of the Vedas the great controversy between Wilson and Colebrooke on the one side, and some leading Germans, as Roth, Rosen, on the other, as to the value of the traditional interpretation of the commentators; with respect to proverbs, a similar controversy cannot arise, as there are no dictionaries giving the archaic words.

or to stories which they point, their language being concise or epigrammatic.

The meaning or meanings of proverbs is the crux, for they are often used in various senses, and are applied in a different way by different people. Hence I made it a rule when preparing a translation of my 6000 Bengali Proverbs, when there was any obscurity in the interpretation, to take the opinion of three intelligent natives, each from a different locality; the common people and women who use these proverbs I found were the best interpreters of them.

In some proverbs the perfume is lost in the process of translation, others are untranslatable. The love of poetry, which made the Hindus enshrine their dictionaries and mathematical works in verse, has caused them to use words for the sake of the metre, which are untranslatable, like as in the Scotch:

"Every mickle makes a muckle."

Professor Wilson states that the Sanskrit language consists, for a great part of the language, of botany and mythology; their mythology is the main structure, their botany the chief decoration of their poetical composition. The same remark is applicable to proverbs. The Telugus, for instance, express the idea of a dog in the manger by the *Tirupati barber*. Tirupati is a shrine near Madras, one barber has the monopoly of shaving all the pilgrims; they come in crowds, but as he can only shave a few at a time, numbers have to wait; still he will not allow another barber to do what he cannot do himself.

Finally, one must be careful to explain to natives what a proverb really is. I recollect when with Colonel Dalton, who has written so ably on the Kol tribes, we could not make a Kol understand what was meant by a proverb.

THE

ENCHANTED FRUIT,

OR,

THE ANTEDILUVIAN HINDU WIFE.

A POEM.

EXTRACTED FROM THE ASIATIC ANNUAL REGISTER
FOR THE YEAR 1803. VOL. V.
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1876.

To,

DR. GERSON DA CUNHA,

Dear Doctor,

Nothing will give the Publisher more pleasure than to see this Poem on Draopadi, the wife of the Pandavas, printed so far back as 1803, inscribed to one who takes a deep interest in the Oriental Literature of this vast empire—India ; and feeling sure that it will meet with your approbation, I do not hesitate in inscribing it to you, without your permission, in token of esteem and respect.

Believe me,

Dear Doctor,

Your's &c.

K. R.

Bombay, 15 Dec. 1876.

THE

Enchanted Fruit,

OR

THE ANTEDILUVIAN HINDU WIFE.

'O Lovely age, by Brahmans fam'd
'Pure Satya Yug in Sanscrit nam'd!
'Delightful! Not for cups of gold,
'Or wives a thousand centuries old;
'Or men, degenerate now and small,
'Then one and twenty cubits tall:
'Not that plump cows full udders bore,
'And bowls with holy curd ran o'er;
'Not that, by Deities defended
'Fish, boar, snake, lion, heav'n-descended,
'Learn'd Pandits, now grown sticks and clods,
'Redde fast the nagry of the Gods
'And laymen, faithful to Narayan
'Believ'd in Brahma's mystic strain;
'Not that all subjects spoke plain truth,
'While Rajas cherish'd old and youth,
'No—yet delightful times! because
'Nature then reign'd, and nature's laws;
'When females of the softest kind
'Were unaffected, unconfin'd;
'And this grand rule from none was hidden;
'WHAT PLEASETH, HATH NO LAW FORBIDDEN.'
Thus, with a lyre in India strung,
Aminta's poet would have sung;
And thus too, in a modest way,
All virtuous males will sing or say:
But swarthy nymphs of Hindustan

Look

Look deeper than short-sighted man,
And thus, in some poetic chime,
Would speak with reason, as with rhyme:
'O lovelier age, by Brahmans fam'd,
'Gay Dwapar Yug in Sanscrit nam'd!
'Delightful! though impure with brass
'In many a green ill-scented mass;
'Though husbands, but seen cubits high,
'Must in a thousand summers die;
'Though, in the lives of dwindled men,
'Ten parts were sin; religion ten;
'Though cows would rearly fill the pail,
'But made th' expected creambowl fail;
'Though lazy Pandits ill could read
'(No care of ours) their Yajur Veda:
'Though Rajas look'd a little proud,
'And Ranis rather spoke too loud;
'Though Gods, display'd to mortal view
'In mortal forms, were only two;
'(Yet Krishna, sweetest youth, was one,
'Krishna, whose cheeks outblaz'd the sun)
'Delightful ne'ertheless! because
'Not bound by vile unnatural laws,
'Which curse this age from Kali nam'd
'By some base woman-hater fram'd.
'Prepost'rous! that one biped vain
'Should drag ten house-wives in his train,
'And stuff them in a gaudy cage,
'Slaves to weak lust or potent rage!
'Not such the Dwapar Yug! Oh then
'ONE BUXOM DAME MIGHT WED FIVE MEN.'
True history in solemn terms,
This philosophic lore confirms;
For India once, as new cold Tibet,
A group unusual might exhibit,
Of sev'ral husbands, free from strife,
Link'd fairly to a single wife!
Thus Botanists, with eyes acute
To see prolific dust minute,

Taught

Taught by their learned northern Brahman
To class by pistil and by stamen,
Produce from nature's rich dominion
Flow'rs polyandrian monogynian,
Where embryon blossoms, fruits, and leaves
Twenty prepare, and one receives.
But, lest my word should nought avail,
Ye fair, to no unholy tale
Attend. Five thousand years ago,
As annals in Benares show,
When Pandu chiefs with Kavravs fought,
And each the throne imperial sought,
Five brothers of the regal line
Blaz'd high with qualities divine.
The first a prince without his peer,
Just, pious, lib'ral Yudhishtar ;
Then Arjun, to the base a rod,
An hero favour'd by a God ;
Bhima, like mountain-leopard strong,
Unrival'd in th' embattled throng,
Behold Nakul, fir'd by noble shame
To emulate fraternal fame ;
And Sahadeva, flush'd with manly grace,
Bright virtue drawning in his face :
To these a dame devoid of care,
Blythe Draopadi, the debonnair,
Renown'd for beauty, and for wit,
In wedlock's pleasing chain was knit.
It fortun'd, at an idle hour,
This five-mal'd single-femal'd flow'r
One balmy morn of fruitful May
Through vales and meadows took its way.
A low-thatch'd mansion met their eye
In trees umbrageous bosom'd high ;
Near it (no sight, young maids, for you)
A temple rose to Mahadeva,
A thorny hedge and reedy gate
Enclos'd the garden's homely state ;
Plain in its neatness : thither wend

The princess and their lovely friend.
Light-pinion'd gales, to charm the sense,
Their odorif'rous breath dispense ;
From Bela' pearl'd, or pointed, bloom,
And Malti rich, they steal perfume :
There honey-scented Singarhar,
And Juhi, like a rising star,
Strong Champa, darted by Camdeva,
And Malsari of paler hue,
Kevada, which the Ranies wear
In tangles of their silken hair
Round Babul-flowers, and Gulachen
Dyed like the shell of beauty's queen,
Sweet Mendi press'd for crimson stains,
And sacred Tulsi, pride of plains,
With Sevti, small unblushing rose,
Their odours mix, their tints disclose,
And, as a gemm'd triara, bright,
Paint the fresh branches with delight.
One tree above all others tower'd
With shrubs and saplings close imbower'd ;
For every blooming child of spring.
Paid homage to the verdant king :
Aloft a solitary fruit,
Full sixty cubits from the root,
Kiss'd by the breeze, luxuriant hung,
Soft chrysolite, with em'ralds strung.
' Try we, (said Arjun, indiscreet)
' If you proud fruit be sharp or sweet ;
' May shaft its parent stalk shall wound :
' Receive it, ere it reach the ground.'
Swift as his word, an arrow flew :
The dropping prize, besprent with dew,
The brothers, in contention gay,
Catch, and on gather'd herbage lay.
That instant scarlet lightnings flash,
And Jamna's waves her borders lash ;
Krishna from swarga's height descends,
Observant of his mortal friends :

Not

Not such, as in his earliest years,
Among his wanton cowherd peers,
In Gokul or Vrandavan's glades,
He sported with the dairy-maids ;
Or, having pip'd and danc'd enough,
Clos'd the brisk night with blindman's buff ;
(List, antiquaries, and record
This pastime of the Gopi's Lord)
But radiant with etherial fire :
Narad alone could bards inspire
In lofty sloaks his mien to trace,
And unimaginable grace.
With human voice, in human form,
He mildly spake, and hush'd the storm :
' O mortals, ever prone to ill !
' Too rashly Arjun prov'd his skill.
' Yon fruit a pious Muni owns,
' Assistant of our heav'nly thrones.
' The golden pulp, each month renew'd,
' Supplies him with ambrosial food.
' Should he the daring archer curse,
' Not Mantra deep, nor magic verse,
' Your gorgeous palaces could save
' From flames, your embers from the wave.'
The princes, whom th' immod'rate blaze
Forbids their sightless eyes to raise,
With doubled hands his aid implore,
And vow submission to his lore.
' One remedy, and simply one,
' Or take,' said he, ' or be undone :
' Let each his crimes or faults confess ;
' The greatest name, omit the less ;
' Your actions, words, e'en thoughts reveal ;
' No part must Draupadi conceal :
' So shall the fruit, as each applies
' The faithful charm, ten cubits rise ;
' Till, if the dame be frank and true,
' It join the branch, where late it grew.'
' He smil'd, and shed a transient gleam ;

Then

Then vanish'd, like a morning-dream.
Now, long entranc'd, each waking brother
Star'd with amazement on another,
Their consort's cheek forgot its glow,
And pearly tears began to flow;
When Yudishtir, high-gifted man,
His plain confession thus began.
'Inconstant fortune's wreathed smiles,
'Duryodhan's rage, Duryodhan's wiles,
'Fires rais'd for this devoted head,
'E'en poison for my brethren spread,
'My wand'rings, through wild scenes of woe,
'And persecuted life, you know.
'Rude wassailers defil'd my halls,
'And riot shook my palace-walls,
'My treasures wasted. This and more.
'With resignation calm I bore;
'But, when the late-descending god
'Gave all I wish'd with soothing nod,
'When, by his counsel and his aid,
'Our banners danc'd, our clarions bray'd,
'(Be this my greatest crime confess'd)
'Revenge sat ruler in my breast:
'I panted for the tug of arms,
'For skirmish hot, for fierce alarms;
'Then had my shaft Duryodhan rent,
'This heart had glow'd with sweet content.'
He ceas'd: the living gold upsprung,
And from the bank ten cubits hung.
Emboldened by this fair success,
Next Arjun hasten'd to confess:
'When I with Aswatthama fought,
'My noose the fell assassin caught;
'My spear transfix'd him to the ground:
'His giant limbs firm cordage bound:
'His holy thread extorted awe
'Spar'd by religion and by law;
'But, when his murd'rous hands I view'd
'In blameless kindred gore imbued,

'Fury

' Fury my boiling bosom sway'd,
' And Rage unsheath'd my willing blade :
' Then, had not Krishna's arm divine,
' With gentle touch suspended mine,
' This hand a Brahman had destroy'd,
' And vultures with his blood been cloy'd.'
The fruit, forgiving Arjun's dart,
Ten cubits rose with eager start.
Flush'd with some tints of honest shame,
Bhima to his confession came :
' 'Twas at a feast for battles won
' From Dhritarashtra's guileful son,
' High on the board in vases pil'd
' All vegetable nature smil'd :
' Proud Anaras his beauties told,
' His verdant crown and studs of gold,
' To Dallim whose soft rubies laugh'd
' Bursting with juice, that gods have quaff'd :
' Ripe Kella here in heaps were seen,
' Kellas, the golden and the green,
' With Ambas priz'd on distant coasts,
' Whose birth the fertile Ganga boasts :
' (Some gleam like silver, some outshine
' Wrought ingots from Basoara's mine)
' Corindas there, too sharp alone,
' With honey mix'd, impurpled shone ;
' Talsans his liquid crystal spread
' Pluck'd from high Tara's tufted head ;
' Round Jamas delicate as fair,
' Like rose-water perfum'd the air ;
' Bright salvers high-rais'd Kamlas held
' Like topazes, which Amrit swell'd ;
' While some delicious Attas bore,
' And Katels warm, a sugar'd store ;
' Others with Bela's grains were heap'd,
' And mild Papayas honey-steep'd ;
' Or sweet Anjirs the red and pale,
' Sweet to the taste and in the gale.
' Here mark'd we purest basons fraught

' With sacred cream and fam'd Joghrat ;
' Nor saw we not rich bowls contain
' The Chaal's light nutritious grain,
' Some virgin-like, in native pride.
' And some with strong Haldea dy'd ;
' Some tasteful to dull palates made
' If Mirchi lend his fervent aid,
' Or Lavanga shap'd like od'rous nails,
' Whose scent o'er groves of spice prevails,
' Or Alle breathing gentle heat,
' Or Jaipatari both warm and sweet.
' Supary next, (in Pana chew'd,
' And Catha with strong pow'rs endu'd,
' Mix'd with Elachi's glowing seeds,
' Which some remoter climate breeds)
' Near Jaifal fate, like Jaifal fram'd,
' Though not for equal fragrance nam'd ;
' Last, Naryal whom all ranks esteem :
' Pour'd in full cups his dulcet stream.
' Long I survey'd the doubtful board
' With each high delicacy stor'd ;
' Then freely gratified my soul,
' From many a dish and many a bowl,
' Till health was lavish'd, as my time :
' Intemp'rance was my fatal crime.'
Uprose the fruit ; and now mid-way
Suspended shone like blazing day.
Nakul then spake ; (a blush o'erspred
His cheeks, and conscious droop'd his head)
' Before Duryodhan, ruthless kind,
' Taught his fierce darts in air to sing,
' With bright-arm'd ranks, by Krishna sent,
' Flate from Indrapres I went
' Through eastern realms ; and vanquish'd all
' From rough Almora to Nipal,
' Where ev'ry mansion, new or old,
' Flam'd with Barbarick gems and gold.
' Here shone with pride the regal stores
' On iv'ry roofs, and cedrine floors ;

' There

'There diadems of price unknown
'Blaz'd with each all-attracting stone;
'Firm diamonds, like fix'd honour true,
'Some pink and some of yellow hue;
'Some black, yet not the less esteem'd;
'The rest like tranquil Jamna gleam'd,
'When in her bed the Gopis lave
'Betray'd by the pellucid wave.
'Like raging fire the ruby glow'd,
'Or soft, but radiant, water show'd;
'Pure amethysts, in richest ore
'Oft found, a purple vesture wore;
'Sapphires, like yon etherial plain;
'Em'ralds, like Pipal fresh with rain;
'Gay topazes, translucent gold;
'Pale chrysolites of softer mould;
'Fam'd beryls, like the surge marine,
'Light-azure mix'd with modest green;
'Refracted ev'ry varying dye
'Bright as yon bow, that girds the sky.
'Here opals, which all hues unite,
'Display'd their many-tinctur'd light,
'With turcoises divinely blue,
'(Though doubts arise, where first they grew,
'Whether chaste elephantine bone
'By min'rals ting'd, or native stone)
'And pearls unblemish'd, such as deck
'Bhavani's wrist or Lakshumi's neck.
'Each castle ras'd, each city storm'd,
'Vast loads of pillag'd wealth I form'd.
'Not for my coffers; though they bore,
'As you decreed, my lot and more.
'Too pleas'd the brilliant heap I stor'd,
'Too charming seem'd the guarded hoard:
'An odious vice this heart assail'd;
'Base Av'rice for a time prevail'd.'
Th' enchanted orb ten cubits flew,
Strait as the shaft which Arjun drew.
Sahadeva, with youthful ardour bold,

Thus

Thus penitent, his failings told :
' From clouds, by folly rais'd, these eyes
' Experience clear'd and made me wise ;
' For, when the crash of battle roar'd,
' When death rain'd blood from spear and sword,
' When, in the tempest of alarms,
' Horse roll'd on horse, arms clash'd with arms,
' Such acts I saw by others done,
' Such perils brav'd, such trophies won,
' That, while my patriot bosom glow'd,
' Though some faint skill, some strength I show'd,
' And, no dull gazer on the field,
' This hero slew, that forc'd to yield ;
' Yet, meek humility, to thee,
' When Arjun fought, low sank my knee :
' But, ere, the din of war began,
' When black'ning cheeks just mark'd the man,
' Myself invincible I deem'd,
' And great, without a rival, seem'd.
' Whene'er I sought the sportful plain,
' No youth of all the martial train
' With arm so strong or eye so true
' The Chakra pointed circle threw ;
' None, when the polish'd cane we bent,
' So far the light-wing'd arrow sent ;
' None from the broad elastic reed,
' Like me, grave Agnyastra speed,
' Or spread its flames with nicer art
' In many an unextinguish'd dart ;
' Or, when in imitated fight
' We sported till departing light,
' None saw me to the ring advance
' With falchion keen or quiv'ring lance,
' Whose force my rooted seat could shake,
' Or on my steed impression make :
' No charioteer, no racer fleet
' O'ertook my wheels or rapid feet.
' Next, when the woody heights we sought,
' With madd'ning elephants I fought ;

In

‘ In vain their high-priz'd tusks they gnash'd ;
‘ Their trunked heads my gada mash'd.
‘ No buffalo, with phrensy strong,
‘ Could bear my clatt'ring thunder long :
‘ No pard or tiger, from the wood
‘ Reluctant brought, this arm withstood.
‘ Pride in my heart his mansion fix'd
‘ And with pure drops black poison mix'd.’
Swift rose the fruit, exalted now
Ten cubits from his natal bough.
Fair Draopadi, with soft delay,
Then spake : ‘ Heav'n's mandate I obey ;
‘ Though nought, essential to be known,
‘ Has heav'n to learn, or I to own.
‘ When scarce a damsel, scarce a child,
‘ In early bloom your handmaid smil'd,
‘ Love of the world her fancy mov'd,
‘ Vain pageantry her heart approv'd :
‘ Her form, she thought, and lovely mien,
‘ All must admire, when all had seen :
‘ A thirst of pleasure and of praise
‘ (With shame I speak) engross'd my days ;
‘ Nór were my night-thoughts, I confess,
‘ Free from solicitude for dress ;
‘ How best to bind my flowing hair
‘ With art, yet with an artless air,
‘ (My hair, like musk in scent and hue ;
‘ Oh ! blacker far, and sweeter too)
‘ In what nice braid or glossy curl
‘ To fix a diamond or a pearl ;
‘ And where to smooth the love-spread toils
‘ With nard or jasmin's fragrant oils ;
‘ How to adjust the golden tila
‘ And most adorn my forehead sleek ;
‘ What condals should emblaze my ears,
‘ Like Setu's waves or Sita's tears
‘ How elegantly to dispose
‘ Bright circlets for my well form'd nose ;
‘ With strings of rubies how to deck,

' Or em'rald rows, my stately neck ;
' While some that ebon tow'r embrac'd,
' Some pendent sought my slender waist ;
' How next my purfled veil to chuse
' From silken stores of varied hues ;
' Which would attract the roving view,
' Pink, violet, purple. orange, blue ;
' The loveliest mantle to select,
' Or unembelish'd or bedeck'd ;
' And how my twisted scarf to place
' With most inimitable grace ;
' (Too thin its warp, too fine its woof,
' For eyes of males, not beauty proof)
' What skirts the mantle best would suit,
' Ornate with stars or tissued fruit,
' The flow'r-embroider'd or the plain
' With silver or with golden vein;
' The Chuni bright, which gaily shows
' Fair objects, aptly to compose ;
' How each smooth arm and each soft wrist
' By richest cosecs might be kiss'd ;
' While some, my taper ankles round,
' With sunny radience ting'd the ground,
' O waste of many a precious hour !
' O Vanity, how vast thy pow'r !'
Cubits twice four th' ambrosia flew,
Still from its branch disjoin'd by two.
Each husband now, with wild surprise,
His compeer and his consort eyes ;
When Yudishtir : ' Thy female breast
' Some faults, perfidious, hath suppress'd.
' Oh ! give the close-lock'd secret room,
' Unfold its bud, expand its bloom ;
' Lest, sinking with our crumbled halls,
' We see red flames devour their walls.'
Abash'd, yet with a decent pride,
Firm Draopadi the fact denied ;
Till, through an arched alley green,
The limit of that sacred scene,

She saw the dreaded Muni go
With steps majestically slow;
Then said: (a stifled sigh she stole,
And show'd the conflict of her soul
By broken speech and flutt'ring heart)
'One trifle more I must impart:
'A Brahman learn'd, of pure intent
'And look demure, one morn you sent,
'With me, from Sanscrit old, to read
'Each high Puran each holy Veda.
'His thread, which Brahma's lineage show'd
'O'er his left shoulder graceful flow'd;
'Of Krishna and his nymphs he read,
'How with nine maids the dance he led;
'How they ador'd, and he repaid
'Their homage in the sylvan shade.
'While this gay tale my spirits cheer'd,
'So keen the Pandit's eyes appear'd,
'So sweet his voice—a blameless fire
'This bosom could not but inspire.
'Bright as a God he seem'd to stand;
'The rev'rend volume left his hand,
'When mine he press'd—With deep despair
Brothers on brothers wildly stare;
From Arjun flew a wrathful glance;
Tow'rd them they saw their dread advance;
Then, trembling, breathless, pale with fear,
'Hear,' said the matron, 'calmly hear!
'By Tulsi's leaf the truth I speak—
'The Brahman ONLY KISS'D MY CHEEK.'
Straight its full height the wonder rose,
Glad with its native branch to close.
Now to the walk approach'd the sage
Exulting in his verdant age:
His hands, that touch'd his front, express'd
Due rev'rence to each princely guest,
Whom to his rural board he led
In simple delicacy spread,

With

With curds their palates to regale,
And cream-cups from the Gopi's pail.
Could you, ye fair, like this black wife,
Restore us to primeval life,
And bid that apple, pluck'd for eve
By him, who might all wives deceive,
Hang from its parent bough once more
Divine and perfect, as before,
Would you confess your little faults?
(Great ones were never in your thoughts)
Would you the secret wish unfold,
Or in your heart's full casket hold?
Would you disclose your inmost mind,
And speak plain truth, to bless mankind?
'What!' said the guardian of our realm,
With waving creast and fiery helm,
'What! are the fair, whose heav'nly smiles
'Rain glory through my cherish'd isles,
'Are they less virtuous or less true
'Than Indian dames of sooty hue?
'No, by these arms. The cold surmise
'And doubt injurious vainly rise.
'Yet dares a bard, who better knows,
'This point distrustfully propose;
'Vain fabler now! though oft before
'His harp has cheer'd my sounding shore.'
With brow austere the martial maid
Spoke, and majestic trod the glade:
To that fell cave her course she held,
Where Scandal, bane of mortals, dwell'd.
Outstretch'd on filth the pest she found,
Black fetid venom streaming round:
A gloomy light just serv'd to show
The darkness of the den below.
Britannia, with resistless might,
Soon dragg'd him from his darling night:
The snakes, that o'er his body curl'd,
And flung his poison through the world,

Confounded

Confounded with the flash of day,
Hiss'd horribly a hellish lay.
His eyes with flames and blood suffus'd,
Long to th' ethereal beam unus'd,
Fierce in their gory sockets roll'd;
And desperation made him bold:
Pleas'd with the thought of human woes,
On scaly dragon feet he rose.
Thus, when Asuras, with impious rage,
Durst horrid war with Devata's wage,
And darted many a burning mass
E'en on the brow of gemm'd Kailas,
High, o'er the rest, on serpents rear'd,
The grisly king of Deitas appear'd.
The nymph beheld the fiend advance,
And couch'd her far-extending lance;
Dire drops he threw; th' infernal tide
Her helm and silver hauberk dy'd:
Her moonlike shield before her hung;
The monster struck, the monster stung:
Her spear with many a griding wound
Fast nail'd him to the groaning ground.
The wretch, from juster vengeance free,
Immortal born by heav'n's decree,
With chains of adamant secur'd,
Deep in cold gloom she left immur'd.
Now reign at will, victorious fair,
In British or in Indian air!
Still with each envying flow'r adorn
Your tresses radiant as the morn;
And still with Asiatic dye
Rich tints for your gay robes supply;
Still through the dance's laby'rinth float,
And swell the sweetly-lengthen'd note;
Still, on proud steeds or glitt'ring cars,
Rise on the course like beamy stars;
And, when charm'd circles round you close
Of rhyming bards and smiling beaux,

Whilst all with eager looks contend
Their wit or worth to recommend,
Still let your mild, yet piercing eyes,
Impartially adjudge the prize.

BRANCH OF THE ASIATIC

THOUGHTS

ON

POPULAR EDUCATION IN BENGAL.

THE country is in a ferment. A sensation of alarm and distrust pervades the whole nation. It is believed that the Government of India, with the most sinister of motives, has determined upon passing a measure calculated to put a stop to the onward progress of liberal education which has proved of so much benefit to the country. It is the general impression that, apprehending political danger from the advancement of the natives of India in the path of enlightenment and civilisation, the Government of India is going to close the door of learning against them by withdrawing the State support to high English education. But from our experience of the results of the benign rule of the British Government, we cannot participate in the general feeling, which seems to have arisen from a want of due appreciation of the intentions of the Supreme Government. We are extremely sorry to find that the motives of the Government of India have been impugned in a most unwarrantable manner. It is highly unbecoming, nay uncharitable, on the part of our countrymen thus to call in question the sincerity of the intentions of Government. This is tantamount to exhibiting a rebellious spirit.

On perusal of the resolution of the Government of India, dated 31st March last, as published in the Supplement, *Gazette of India*, of 7th May 1870, and of the correspondence on the subject previously published, it does not appear that the

Government of India has any intention of withdrawing *wholly* the State support to high English education. The character of the British people does not warrant a belief that the Government has any occult intention in view in proposing a change in the educational policy. We must give the Government of India at least a credit for sincerity. Actuated by the best of motives, it has proposed to bring education within the reach of the lowest individual in society, by relieving the imperial revenue of a portion of the expenditure now incurred on account of high English education, and by the levy of a cess on land. Its chief aim is to improve the condition of our countrymen generally, by the extension and improvement of vernacular instruction, by the construction of a net-work of road communication, and by the improvement of agriculture and agricultural appliances, so that knowledge will teach them "the marvellous results of the employment "of labor and capital, and rouse them to emulate the Britons "in the development of the vast resources of the country."

Having these objects in view, the Government of India suggested to the Government of Bengal the expediency of increasing the rates of fees of Government schools and colleges, and of raising a school and road cess on land. The Government of Bengal has explained to the Supreme Government that, as the Government colleges and schools are resorted to mostly by the children of the middle-class, whose incomes are but limited, those institutions would almost be deserted if the rates of schooling fees were raised, and that to increase the land revenue for education, by one or two per cent on the annual rental payable to Government, would be interfering with the Permanent Settlement. His Honor has however suggested, that a local cess for the construction and maintenance of roads in the districts can be levied on land. These questions are still pending. Nevertheless, the Government of

India has meanwhile declared, by its resolution of 31st March 1870, that the State support to high English education would but be GRADUALLY *and with discretion* reduced "with a "view to render it as self-supporting as possible."

It appears, therefore, clear that it has never been the intention of the Government of India to transfer its *entire* support from collegiate or liberal education to the elementary instruction of the masses. Its intention is simply to reduce imperial expenditure to a certain extent, consistently with the efficiency of the system now in force; and to supplement the amount thus saved by an educational cess for the purpose of carrying out a general scheme for the education of the masses. The object is indeed highly commendable. It is the paramount duty of the State to give opportunities of education even to the lowest individual, so that he may be able intelligently to perform the civil duties of life, to understand the laws of his country, and to be a good and useful member of society. To have the means of education is the birthright and privilege of every human being. We cannot conceive in what degree of mental debasement our peasantry are immersed, and what wretched lives they lead. They work in the fields and farms as mere beasts of burden, and without any human comfort. Their miserable condition beggars all description. Clad in rags, they toil from morning to evening, with an intermission of only two hours or so. They live in hovels the most wretched imaginable, without a bed to lie on, or domestic utensils for cooking and other purposes.

However desirable it is to give the advantages and opportunities of education to this numerous class of our countrymen, it does not seem practicable to carry out any extensive scheme of popular education in the present state of our country. Any plan, however, deliberately conceived for

bringing education to the door of the meanest member of the community, must be beset with great difficulties constituted as our society at present is. All such schemes would seem to superficial observers to be visionary and Utopian.

In no country in the world has popular education been carried to such an extent as in the United States of America. Let us see what has been done there in respect to elementary education of the masses, and with what result.

In America education is compulsory. It is illegal there not to send a child to school after a certain age, and to employ a child in labor below a certain age. Whether one has children or not, he must contribute his mite towards the support of education in the State. The following extract from a speech of Mr. Webster, in a convention at Massachusetts, will best explain the principles of the American system :—

"For the purpose of public instruction, we hold every "man subject to taxation in proportion to his property; "and we look not to the question whether he himself have "or have not children to be benefited by the education for "which he pays, we regard it as a wise and liberal system "of Police by which property and life and the peace of "society are secured. We hope to excite a feeling of res- "pectability and a sense of character by enlarging the capa- "cities and increasing the sphere of intellectual enjoyment. "By general instruction, we seek, so far as possible, to "purify the moral atmosphere, to keep good sentiments "uppermost, and to turn the strong current of feeling and "opinion, as well as the censures of law and the denuncia- "tion of religion, against immorality and crime. We hope "for a security beyond the law and above the law, in "the prevalence of enlightened and well-principled moral

"sentiments. We hope to continue and prolong the time "when, in the villages and farm houses of New England, there "may be undisturbed sleep within unbarred doors. We do "not indeed expect all men to be philosophers or statesmen, "but we confidently trust that by the diffusion of general "knowledge and good and virtuous sentiments, the political "fabric may be secured as well against open violence and "overthrow as against the slow and sure undermining of "licentiousness. We rejoice that every man in this com- "munity may call all property his own so far as he has "occasion for it to furnish for himself and his children the "blessings of religious instruction and the elements of know- "ledge. This celestial and this earthly light he is entitled to "by the fundamental laws. It is every poor man's undoubt- "ed birthright; it is the great blessing which this Constitution "has secured to him; it is his solace in life, and it may well "be his consolation in death, that his country stands pledged "by the faith which it has plighted to all its citizens, to pro- "tect his children from ignorance, barbarity, and vice."

Mr. Horace Mann thus describes "the objects contemplated by the American system":—

"Under our republican government it seems clear that "the minimum of education can never be less than such as "is sufficient to qualify each citizen for the civil and social "duties he will have to discharge: such an education as "teaches the individual the great laws of bodily health, as "qualifies for the fulfilment of parental duties, as is in- "dispensable for the civil functions of a witness or a juror, "as is necessary for the voter in municipal and in national "affairs, and finally, as is required for the faithful and con- "scientious discharge of all those duties which devolve upon "the inheritor of a portion of the sovereignty of this great "Republic."

Although much has been done in America towards elevating the masses, the system of education prevailing there has hardly succeeded in reaching the lowest strata of society. Notwithstanding education is by law compulsory in America, notwithstanding it is penal there to employ a child in labor unless he has attended a school for a certain term within twelve months preceding their employment, notwithstanding there are truant officers and school committees to enforce attendance, the provisions of the law on the subject, "though emphatic enough, are nearly if not quite inopera-"tive, and are almost a dead letter." In the city of New York, for example, among a population of about 800,000, there are, it is said, 90,000 children who attend school, and about "160,000 within the city who either attend no school, "or whose means of instruction are restricted to the very "briefest period." The New York City Superintendent, Mr. Randall, thus expresses himself on the subject:—"The "dictates of self-preservation demand that the thousands and "tens of thousands of vagrant children now roaming about our "streets and alleys, untaught and undisciplined, should be "redeemed from their degrading and dangerous associations "and gathered into our private and public schools." Mr. Fraser, the English Commissioner, who was deputed in 1865 by the British Government to enquire into and report on the system of education prevailing in America, remarks:—"In "spite of legal enactments and penalties, absenteeism and "truancy continue to be the great, and indeed the increasing, "evil of American schools."

Now let us turn to England and see what has been done in that great theatre of intellectual activity. Popular education may be said to have commenced in England through the zealous exertions of Lord (then Mr.) Brougham from the year 1818. The work was carried on from that year up to

1833 solely by private liberality incited by religious zeal. The Government assistance in the furtherance of the cause of popular education commenced from the year 1833. From the year 1839 the State grant has been administered by the Committee of the Council of Education. From 1833 to 1839 a sum of £20,000 was voted annually, and expended in grants to assist in the erection of school buildings. In 1839 the Parliamentary grant was increased to £30,000. From 1839 up to the present time, the system of annual grants has continued, and the amount was increased in 1860 to £800,000. The object of the grant is to promote the education of children belonging to the classes who support themselves by manual labor. The State assistance is given in aid of voluntary local efforts under certain conditions to establish or maintain schools, which are either for the elementary instruction of children, or for the training of school masters and mistresses. . The progress made by popular education since 1818 is shown below. In 1818, 1 in 17·25 attended day schools; in 1833, 1 in 11·27; in 1851, 1 in 8·36, and in 1858 the proportion was 1 in 7·7. The proportion would appear to be satisfactory when compared with the results of similar attempts in other countries in the continent of Europe. But the average attendance is much shorter than it ought to be, and a large proportion of the schools in the country cannot give really useful instruction, nor can they have considerable influence in forming the character of those who attend them. The marriage returns of England afford a sufficient illustration of the fact, that most of the children after entering into life soon forget the little reading and writing which they learn in school. It is said that 45 per cent of the population of England and Wales have signed the marriage registers by marks. What we daily see of the British sailors and European vagrants in and around Calcutta, affords another

proof that efforts made in England for the last fifty years for the moral and intellectual education of the masses, have not had the desired effect. Mr. Horace Mann, who drew up a report on the educational census of Great Britain in 1851, thus expresses his opinion on the subject :—

"For the real educational calamity at present is—not that "the children do not go to school, but that they stay at school "for such a limited period ; and this results directly from the "want of adequate inducement to prolong their education in "the face of opportunities for early labor. Doubtless many "thousands of children would be kept at school, who are now "at a very early age removed, if any great advantages from "education were discernible by parents, as procuring either "physical or intellectual enjoyment for the after life. But must "it not be, though reluctantly, allowed that they have only too "much reason for their apathy. *Of what avail, they may, and "not unreasonably, ask, can education be to those who must "of sad necessity reside in these impure and miserable "homes, from which, if it were possible, ourselves would be "the first to flee ? or what delight can education yield to "those who, on emerging from the school, where taste has "been acquired and appetite excited, find both the treasures "and the sweets of literature are far beyond their reach ?*

"Such really, if not in words, are the much too reasonable ques- "tions by which parents of the humbler ranks excuse their "inattention to their children's education. They imagine "they are doing just enough to fit them for their future and "unalterable lot, and that all beyond would be at best but "superfluity. What, then, is wanted to ensure a greater "measure of success to present efforts ? Surely the creation of "a more benignant atmosphere. However carefully the tree of "knowledge may be planted, and however diligently tended, "it can never grow to fruitfulness or beauty in an uncongenial

"air. Concurrently with all direct attempts to cultivate the "popular intelligence, there needs to be a vigorous endea- "vour to alleviate, if not remove, that social wretchedness "which blights all educational promise, and to shed around "the growing popular mind an affluence of wholesome light, "on which the half developed plant may feed and thrive." Mr. Horace Mann accordingly recommended the establishment of public lectures, libraries, and the diffusion among the people of cheap and wholesome literature. He also suggested that movements might be made "on behalf of temperance, health, "cleanliness, and better dwellings."

But these means even are not calculated to have the desired effect, as may be proved from the following extracts from the Report of the Commissioners appointed to inquire into the state of popular education in England, volume I, page 189. Mr. Jenkins says of the Welsh miners: "In districts in which I found the population strictly moral,— "the heads of families serious thinking and even reading "men — almost every individual having associated himself "to some religious denomination in the neighbourhood, "where sobriety and general good conduct were characteris- "tics of the population, where the cottage was well furnished, "the children clad with an evident regard to their comfort, "and a well-dressed population on Sundays frequented their "respective places of worship—early withdrawal is so pre- "valent, that I found in a neighbouring day-school of 70 "scholars only three children in school ~~about~~ 10 years of age "age. The parents entertain honestly the conviction that "in adopting this course they are discharging a duty to "their children. Their reasoning was that after giving "them as much schooling as was required in their sphere "of life, they ought to lose no time in putting them in the "way of earning a livelihood."

It will appear from the above statement that the strenuous efforts which have been made in the United States of America and in Great Britain during the last fifty years for the elementary instruction of the masses, have not proved so successful as to reach the lowest strata of society. When in civilised countries like America and England such attempts have proved almost abortive, how is it possible that any scheme for popular education will succeed in India? Here greater impediments than those existing in Great Britain and America lie in the way of popular education.

In order that we may have some idea of those difficulties, we must examine the constitution of the Native society of Bengal. It may be divided into four groups:—

(1) This group consists of *Brahmins, Khettrees, Boidas* and *Kaiusts*. These form the upper strata of society. Though generally not wealthy, the men in this class form the most intelligent portion of the community. They appreciate the value of education, and keep their children in school for a longer period than the trading and artizan classes. With the exception of a few families, they are mostly middle-class men in a money point of view.

(2) This group consists of *Nobosacks*, viz., *Telly, Mallee, Tamlee, Kumar, Coomar, Patolee, Napit, Tantee* and *Sudgop*, and five *Burnicks—Gundhaburnick, Sunkhaburnick, Kungsaburnick, Sobarnaburnick,** and *Muniburnick*. The men in this class are generally merchants, tradesmen, commission agents, brokers, shroffs, shopkeepers, farmers, and even hawkers, pedlars, &c. Most men in this class do not care for higher education. They generally give their children a little English and vernacular education, just to enable them

* Reduced to the 3rd class for certain misdemeanours during Raja Bullodal Sen's administration

to transact their business with Europeans and others. For the last few years some improvement in point of learning is, however, visible among men of this class.

(3) This class consists of *Koibutahs,** *Goilas, Dhobas, Chasadhobas,** *Kupalies,** *Subarnaburnicks,** *Surnokars,** *Coloos, Soories,** *Chootars*, &c. These are doomed socially to certain degradation. Water becomes impure by their touch.† But some of this class have been able to improve their condition by means of their professions. Education has reached this class to a certain extent.

(4) This is the lowest but the most numerous class of our countrymen. This class consists of *Harees, Bagdees, Domes, Chundals, Moochees, Kowrahs*, &c. Their social condition is most degrading. It is contamination to touch them. They are for ever doomed to a life of wretchedness and misery. They do not appreciate education. They think that it is of no earthly benefit to them, and their extreme poverty does not allow them to lose the labor of their children. They have no aspirations whatever. They are satisfied if their animal wants are supplied. They live in the most filthy state imaginable, and upon scanty diet.

There is a large Mahomedan population in Bengal, who may also be divided into four groups.

The present system, which is based upon the celebrated dispatch of the late Hon'ble the Court of Directors, dated 19th July 1854, is not calculated to reach the lowest strata of society, or group No. 4. Mr. Hodgson Pratt, Inspector of Schools, South Bengal, in his report dated 15th September

* Certain men in this class having acquired vast property in and near Calcutta, are admitted to the society of the higher classes to a certain extent under certain restrictions.

† *Goilas* and *Koibutahs* are, however, allowed the privilege of touching water.

1856, thus describes the difficulty in the way of educating the poorer classes :—

"As to the feeling with which our measures are regarded, "I am obliged to say that the immense majority of the "population regard them with supreme indifference, because "the majority, *viz.*, the ryots, are too poor even to pay the "*Gooromohashoy* his quarter of a seer of rice per month, or "to deprive themselves of the labor of their children in "tending cattle, in tillage or rope-making; while in their "present condition they are quite unable to see any possible "benefit from teaching them to read and write. On this "subject I quote at foot an extract* from a report by the "managers of the Jonye Training School on the subject of a "vernacular school which they have just established for the "poorer classes."

But the present system has brought education within reach of the class grouped in No. 3, and by the connecting link which the lowest school has with the college by the institution of scholarships, the highest education which the land is capable of affording can be brought home to the poorest boy of the 3rd group. With the exception of the class (group No. 4), the system has worked well and with marvellous results. Not only have the means of English education increased by the establishment of grant-in-aid schools

* But there is a class whose deplorable condition (an adequate idea of which can not sufficiently be conveyed) cannot fail to call forth sympathetic feelings even in the most stern hearts—a class whose children are brought up in utter ignorance and its concomitant evils—a class who cannot speak for themselves and passively submit to all the hardships and distress arising from ignorance and poverty. This class consists of a numerous body of men, who subsist by the labor of their hand. Unhappily there does not exist sufficient means of education for this great mass. Their low social status and their extreme poverty do not permit them to educate their children in the indigenous schools or patshallas existing in their villages, which are mostly (if not entirely) resorted to by the children only of those who do not derive their livelihood by manual labor.

throughout the country, but there has been a decided improvement in the vernacular language and literature. Our high schools are Anglo-vernacular, and equal attention is paid there to both the languages. In intermediate schools, European sciences, true history and geography are taught through the medium of the vernacular language, while the boys learn the English literature through the English language. In purely vernacular schools, the students have an opportunity of learning the elements of European sciences, true history and geography, as well as vernacular literature, and Native methods of zemindaree and commercial accounts. In the course of the last fifteen years, the vernacular language has been greatly enriched, not only by translations from European works, but by original productions exhibiting great literary merits. Thousands of good vernacular works come out every year from the press, as evidenced from the quarterly catalogues of books published under the provisions of Act XXV., 1867. The progress is highly satisfactory, and no man who feels any interest in the welfare of the country will like to see the working of the system disturbed for any consideration whatever.

But the great problem is how the numerous men in groups Nos. 3 and 4 are to be educated? It is said that education filters downwards, and that by this natural process it will gradually and in time descend to the poorest classes. But in India, if you wait a thousand years in expectation of this happy result, you will wait in vain; your hopes will never be realized, unless you put your shoulders to the wheel. The helpless men will remain a thousand years hence in the same state of mental, moral, and social debasement in which we find them now.

It will be a sin on the part of the State, on the part of our countrymen, and on the part of those who derive any

benefit from India, to leave the education of the poorest classes to the action of time, or, as it is called, to the process of filtration. It is, therefore, our paramount duty to second the efforts of the Government of India in the matter of popular education by all means in our power.

No Government, however vast may be the resources at its command, can undertake the education of the whole mass without local aid and support. Impressed, therefore, with the stern necessity of providing elementary instruction for the masses of Bengal, and seeing that the imperial revenue was ill able to provide the large sums required for the purposes of this grand object, the Government of India proposed to appropriate a portion of the imperial expenditure, now incurred on account of liberal education, to the primary instruction of the masses. It accordingly suggested the expediency (1) of raising the rates of schooling fees of Government colleges and schools, (2) of levying a school cess on land.

It seems quite unnecessary to discuss the first question. It has been satisfactorily proved by His Honor the Lieutenant-Governor that Government colleges and schools are mostly resorted to by the children of the middle-class. His Honor's views on the subject may be quoted as follows:—"In no other part "of India are school and college fees so high as they are "in Bengal. He agrees with the Director of Public In- "struction in admitting that they may be still further "increased, but it should be done gradually and with a rea- "sonable consideration to the means not of the very few "wealthy men, but of the large middle-class which is not "wealthy, and he feels that whether in the interest of the peo- "ple, or for the credit of the Government, he cannot too strongly "urge the inexpediency of a sudden change of policy, which

Para. 5 of letter from the Government of Bengal, No. 4153 of 18th December 1869, to the Government of India, Home Dept.

"will everywhere have the effect of closing the schools and "colleges of these provinces against a large number of those "who take advantage of them, and must in places result in "the entire destruction of the institutions themselves."

This is quite right. To raise the school fees of Government colleges and schools would be tantamount to closing them. While we fully concur in the inexpediency of raising the school fees, we are impressed with the deepest conviction that the time has come when several of the zilla schools can be transferred to local management, now that many English schools of the same status as zilla schools have been established in the interior of the districts under the grant-in-aid system. While the people in the villages and smaller towns have to contribute in schooling-fees and subscriptions three-fourths, and in some places two-thirds, and in others four-fifths of the expenditure incurred on account of the school, the Government has to contribute about Rs. 2,500 on an average, or more than half of the expenditure, towards the support of each school in the sudder station of a district where the people are better off than those in the interior. We are of opinion that these district schools, and even some of the colleges, should at once be transferred to local management under the grant-in-aid rules, the Government guaranteeing one-third of the expenditure of such school or college, and the remaining portion of the expenditure being thrown upon the local resources. The principal men of the district, distinguished by their intelligence, liberality, and influence, and some of the civil officers of the district, should be made members of the Committee of Management. The Presidency College may remain as now under the direct control of Government, while the Hooghly, the Berhampore, the Dacca, and the Patna Colleges may be transferred entirely to local management.

We firmly believe that large contributions will come from the wealthiest zemindars and others when their co-operation and aid are solicited by the local committees.

Many of them will not miss a lac or so in endowing a college or a school, after the noble example of Baboo Joykissun Mookerjee. The Raja of Burdwan, Ranee Surnomoyee, and others who are highly distinguished for their charities, will not, we believe, grudge to give suitable endowments to some of the colleges in Bengal. The local committees, which should be entrusted with the management of the schools and colleges, and also of all high schools now receiving grants-in-aid from Government, should have every regard shown to them.

The committees should be quite independent, and their freedom of action should not be hampered by the inspectors These bodies should be allowed to communicate direct with the Director of Public Instruction. If the Government educational officers should always interfere in their proceedings, and treat them in the manner as they now treat the local committees of grant-in-aid schools, the scheme will never succeed. No gentleman having a sense of honor and self-respect will condescend to be a member of such committees. The grant-in-aid rules and those for the management of high grant-in-aid schools and colleges, should be carefully prepared with reference to the respectability and intelligence of the members composing the committees.

We cannot express in adequate terms the advantages and benefits which will accrue from the introduction of the measure above proposed. It will practically teach our countrymen the principles of self-government, and stimulate local efforts in the cause of education and enlightenment. It will thus leave Government simply "to direct the efforts of the people, "and to aid them wherever they require most assistance."

LIBRARY OF THE STATE

The financial effect of this measure will be a saving of at least 3 or 4 lacs of rupees a year.

Some saving may be made without inconvenience in the item of expenditure on "inspection." At present the inspectors are principally engaged in desk-work, of which they should be entirely relieved and their duty confined to inspection and improvement of the quality of instruction afforded in the schools. Their visits to schools in the interior are, like angel's visits, "few and far between." Only one inspector, aided by a number of deputy and sub-deputy inspectors, will answer all present purposes.

The Government expenditure on education in Bengal in 1868 amounted to Rs. 17,54,990. If the measures above proposed be carried out, the expenditure would be reduced to Rs. 12,00,000 per annum. To this amount the Government educational grant for Bengal may be limited for the next six years, after the expiry of which a further reduction may be safely anticipated.

The second point for consideration is, whether a cess can be levied on land in Bengal for educational or other local purposes. There has been much discussion on this point, and volumes have been written *pro* and *con*. To all thinking and unbiassed men, it would appear clear that the Government has no right to increase the Government revenue payable by the zemindars either for local or imperial purposes, unless it means to upset the Permanent Settlement and to disturb all real properties, but that it can levy local rates on all sorts of properties in Bengal for purposes of education or for works of public utility. There can be no legal objection to the latter mode of local taxation.

While admitting the right of Government to impose local rates for local purposes, we are under the sad apprehension that such a measure will make the Government very un-

popular in the eyes of the people. The people in the metropolis and in the towns in the interior are inordinately taxed for municipal and police purposes, in so much that they cannot bear the pressure. These local taxes have already raised too high the cost of living. The municipal licenses on trades, professions, &c., have interfered with free trade, and have chased out sellers of fruits, fish, vegetables and other necessaries of life from the bazars in Calcutta, and other municipal towns and villages. The consumers get the daily necessaries of life from third or fourth hands, generally in a stale condition, and these even at very high prices.

The peasantry who used formerly to bring such things direct into the market, are now obliged to sell them to professional *pykars* at nominal prices. These municipal licenses on trades, &c., tell very heavily on the consumers. The cry amongst the people is general that they were far happier under the administration of the Government of the East India Company than they now are under the direct control of Her Majesty's Government. Being fully interested in the welfare of the Government, with which the best interests of the country are identified, we feel no hesitation in making known to Government the real state of things.

"Before you can rectify the disorders of a State you must examine the character of the people."— *Voltaire.*

From what we know of the people of Bengal, we can say with confidence that further taxation, whether for local or imperial purposes, is not feasible.

They are generally poor, and they cannot bear further taxation. They do not understand the difference between imperial and local taxation, and they impute both to the action of Government.

We would, therefore, suggest that all idea of raising an educational and road cess may be given up, and that the tax

on salt be increased by eight annas per maund. The additional amount thus raised on salt may be set aside by Government for the support of popular education. This will save the people from the annoyance and vexation inseparable from a direct taxation.

Should it not, however, accord with the views of Government to give up the idea of levying an education and road cess, we would respectfully submit that persons possessing real properties of the value falling short of Rs. 1,000 a year may be exempted from the tax, and that the rates may be imposed with the least possible scrutiny and inquisition.

The funds necessary for the purpose of carrying out an extensive scheme of popular education being thus raised, partly by a reduction of imperial expenditure and partly either by a local cess or increase of the salt tax, the question which next arises, is how the sums are to be expended, and how education, in its strictest sense, may be made to reach the lowest classes.

It will be a sheer waste of money if the funds be frittered away in the establishment of small schools with a teacher on Rs. 5 or 6 a month to teach the students a little reading, writing, and arithmetic, as is done in the North-Western Provinces. This will be a sham and a delusion as our countrymen justly remark. It is preposterous to expect that a person receiving a wretched salary of less than the earnings of a common cooly or a peon, should be capable of undertaking

> "The delightful task to rear the tender thought,
> To teach the young idea how to shoot,
> And pour the fresh instruction o'er the mind."

Should such men be entrusted with the most responsible and sacred office of an instructor?

> "As is the master so is the school."

The duties of a primary school master are more difficult, more responsible, more important, and more arduous than those attaching to any other profession. He has to mould the mind of the future man, and on him depend the hopes of the nation and the happiness and comfort of society in general. The dignity and sacredness of his profession require that he should be a person of honesty, integrity and virtue. The power of imitation is very strong in children, and their future character is formed more from the example than the precepts of their instructor.

M. Cousin, who was deputed in 1831 by the French Government to report on Public Instruction in Prussia, thus remarks :—"The best plans of instruction cannot be executed "except by the instrumentality of good teachers; and the "State has done nothing for popular education if it does "not watch that those who devote themselves to teaching "be well prepared; then suitably placed, encouraged, and "guided in the duty of continued self-improvement; and lastly, "promoted and rewarded in proportion to their advancement, "and punished according to their faults."

We cannot impress more strongly on the Government the importance of employing efficient teachers, on respectable salaries, to conduct primary schools for the instruction of the labouring classes, than by extracting here the following passage from an article in a popular English periodical, as quoted in page 30 of the Report of the Committee of the Council on Education in Great Britain for 1868-69 :—

"The conclusion I draw from these German village schools "is, that they educate, train, pay, and provide a much larger "number of much higher class men to teach village schools "than we do. We give a high class man to a large school "in a large town, and a low class man we think good "enough for a small school in a small village to poor people.

"There it is not so. The pay and the qualifications of "the village school master are as high as those of any larger "and richer establishment. The truth is recognised that "it is neither the ability to pay for education, the in- "telligence of the parents or the wealth of the place that "gives a right to bad or good teaching. It is agreed to "be the business of the community, of the State, and the "Government, that the rising generation shall be trained "in the best way for the duties of good citizens, and to "make good husbands, and good wives, and good workmen, "and that the common good of all can be best promoted "by rendering each the best capable of performing the duties "of our common life."

Reading and writing are but the means by which knowledge is communicated to the children. The object of the primary schools should not be merely to teach the boys to read and write, but to train them up intellectually, morally, and physically. These schools should be made the instruments of diffusing useful knowledge among the masses. They should not be like the lower class schools of Great Britain or the indigenous schools here. It would be worse than mockery if such schools were established for the education of our labouring classes. The business should be commenced with a degree of earnestness, zeal, and sincerity commensurate with the importance and magnitude of the question, and no pains should be spared to bring about the desired object.

We have given many an anxious thought to the subject, and the following is an outline of the plan which we think is best calculated to elevate the masses, notwithstanding the many difficulties which lie in the way—

(1) That the funds which may be raised for the elevation of the masses should be administered by a separate department

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under an officer of Government, to be entitled Minister for Agriculture, who should be assisted in the performance of his duties by District Superintendents and Assistant Superintendents of Agriculture.

(2) That there should be in each village an infant school for the training of children between 4 and 7 years of age. These schools should be conducted either on the Glasgow training system, or on Mr. Wilderspin's plan. One efficient teacher will do for a school of sixty boys.

(3) That in every six villages there should be an agricultural school for children between 8 and 16 years of age. There should be attached to each school a sufficient quantity of low and high lands for agricultural and horticultural purposes. To induce the parents to part with the labor of their children, a stipend of between one and three rupees should be allowed to each boy attending the school in proportion to the progress shown. In the morning, from 7 to 10, the children may be employed on the field or on the garden under the superintendence of a practical agriculturist. After 10 they may be allowed to go home. At 2 in the afternoon they should be required to assemble in the school-room where, besides reading, writing, and the Native mode of arithmetic (Soobhonkur's method), they should be taught practical agriculture, agricultural chemistry, elements of mechanics, lessons on things, &c. In each of these schools there should be a number of trained teachers and a practical agriculturist, all on respectable salaries.

(4) That the sale proceeds of the products raised by the children should be devoted towards the payment of their stipends. The head master of the school should be required to submit a monthly report and account-current to the District Superintendent of Agriculture.

(5) That in each sudder station, under the immediate superintendence of the District Superintendent of Agriculture, there should be a superior agricultural school to which the children of the lower school may be transferred. In these schools lectures on botany, chemistry, physiology and physical sciences should be given through the medium of the vernacular language.

In these agricultural schools, instructions should be combined with amusement and physical exercises, and the utmost attention should be paid to moral training. Lessons should be pictured out to the boys by questions and elipses mixed. Starting points are merely to be taken from text-books, but knowledge should be communicated to the students by oral gallery lessons. It should be kept in view that the students learn things rather than words, and that memory be not cultivated at the sacrifice of the higher faculties. The moral training should be conducted by the stimulant process of the gallery and sympathy of numbers.

TAKOORDASS CHUCKERBUTTY,

Secretary, Calcutta Training Academy, and Managing Director of the Jonye and Sammugur Training Schools.

CALCUTTA,
30th June 1870.

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